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P276.3

Bd. Jan. 1896

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The Publishers

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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"A chronicle of strange, sacred, secret, and forgotten things." — SHELLEY.

Vol. XIII.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

~~VIII. 462~~
P2763
1895, Jan. 15. Nov. 5
The Publishers

" *The secret of immortality is the generation of the Gods.*"—WESTCOTT.

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" *Knowledge is the parent of love; wisdom, love itself.*" — HARE.

PREFACE.

VOL. XIII.

Volume XIII is completed, and we doubt whether there is another serial in the world that contains such a unique variety of scientific, recondite, and miscellaneous subjects as are contained in the thirteen volumes. Some of our patrons complain of much of the matter being a little beyond their depth. We think the major part of the volumes have drifted rather more into heavier matters than formerly.

The age in which we live is progressive and we must keep up with the new, and at times take a retrospective glance of the past. When occasion presents itself, we must "pick up pearls wherever found, on Christian or on heathen ground."

We acknowledge with kind thanks the many favors received from our patrons, correspondents, book publishers, and exchanges. We shall reciprocate all such courtesies as opportunities offer.

As previously stated, we make no great promises as to the future; the harvest fields of literature are ripe, and rich in material to gather a monthly supply for a fresh repast. Correspondents are also invited to send us such gleanings as interest them, and also questions on all subjects, and in course of time we will endeavor to reply to such, or publish them for wiser heads.

We wish the work were better done, but in these depressed times much of it has to be done as knitting-work "between the dark and the daylight."

The index has been made somewhat prolific by cross references so to catch the subject under different words, and we hope ere long to publish a full index to the entire volumes. Various compilations have been also given in the later volumes which will be found useful for reference in other details.

"May we govern our passions with absolute sway,
And grow wiser and better as life wears away."

S. C. & L. M. GOULD, PUBLISHERS.

MANCHESTER, N. H., December, 1895.

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A monthly magazine of history, folk-lore, legends science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XIII (1882–1895), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1.00 a year, in advance. Back volumes and numbers supplied. Vol XIV for 1896. Address S. C. & L. M. Gould, Mnachester, N. H.

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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"*In order, next to the Paternal Mind, I, Psyche dwell, animating all things.*"

Vol. XIII. JANUARY, 1895. No. 1.

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PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

Entered as second class matter at the Post-Office, Manchester, N. H.

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THE CHATAUQUAN. A monthly Magazine. Christmas number, 1894. Dr. Theodore L. Flood, editor. Meadville, Pa. Vol. XX, No. 3. pp. 212. Illustrated. Yearly subscription $2.00. Subscribe for $195.

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" *A chronicle of strange, sacred, secret, and forgotten things.*"—SHELLEY.

VOL. XIII. JANUARY, 1895. No. 1.

Questions and Answers.

THE THREE HEAVENLY WITNESSES. Who or what are said to be the " Three Heavenly Witnesses " of the New Testament? ALEX.

We think there may be several answers to this question. However, we will give one. The verse found in 1 John v, 7, contains what are regarded as three witnesses :

" For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost ; and these three are one."

There is much doubt about the authenticity of this verse, and it is generally considered as spurious, it being in no Greek MS., except one at Berlin, and one at Dublin, probably copied from the Latin.

Dr. Bentley, in the 96th page of his " Epistle," annexed to Mahala's " Chronicle," has proved the words, " For this Agar is Mount Sinai in Arabia " (Galatians iv, 25) to be an interpolation.

Sir Isaac Newton says, in writing of transcribers and translations ;

" What the Latins have done to the text in 1 John v, 7, the Greeks have done to that of St. Paul's in 1 Timothy iii, 16. For by changing *o* into *th* the abbreviation of *Theos*, they now read,

Great is the mystery of godliness : God manifested in the flesh.

" Whereas all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome, as well as the rest, read,

Great is the mystery of godliness which was manifested in the flesh."

THE SOUL THE MISTRESS OF LIFE. Psellus the Younger (1020-1105) credits to Zoroaster the following lines. Can any reader state where these and the context can be found in his writings ? (N. AND Q., Vol. XII, p. 290.)

The soul, being a bright fire by the power of the Father,
Remains immortal and is mistress of life. SEARCHER.

It is hardly probable that "SEARCHER" can be answered satisfactorily respecting his quotation from the *Logia Zoroastrou*. There were many Zoroasters; and the Chaldæan Oracles given by Plethon and Psellus need not therefore be regarded as being by the great Zarathrustra himself. Nevertheless, the learned Parsi, of Bombay, Jamsetji Medhora seems to consider them as genuine and has reproduced them accordingly. Pico del Mirandola asserted to Ficino the restorer of philosophic learning, that he had the Chaldaic originals in his possession. Ficino succeeded in finding the manuscripts after his death, but in a condition so worn as to be utterly illegible. The *Oracles* as we have them are simply maxims—aphorisms probably from a treatise, and often are not complete in sense. Outside of Plethon, Psellus, Franciscus, Patricius, and other collections, it is doubtless impossible to find anything. The text, if any there was, has been lost or destroyed. At the risk of appearing officious I will translate the passage anew.

Soul, a glowing fire subsisting by the Power of the Father,
Deathless abides, and of Life is absolute mistress ;
And has the many full bosoms of the cosmic universe,
For of Mind she is the image, while that which is created
is a something corporeal. A. WILDER.

LINES IN LORD BYRON'S BIBLE. Who is the author of the following lines said to had been written in Lord Byron's Bible ? (N. AND Q., Vol. XI, p. 38.)

Within this awful volume lies
The mystery of mysteries.
Oh ! happiest they of haman race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch, and force the way ;
But better had they ne'er been born,
Who read to doubt, or read to scorn. HENRY.

These lines are in *The Monastery*, by Walter Scott, Vol. I, chap. xii.

"TWO SHALL BE BORN THE WHOLE WIDE WORLD APART." Will some reader give the poem of which this quotation is a part? (N. AND Q., Vol. XII, p. 290.) S. V. M.

I send you the lines inquired for by "S. V. M."

Two shall be born the whole wide world apart,
And speak in different tongues, and have no thought,
Each of the other's being, and no heed;
And these o'er unknown seas to unknown lands
Shall cross, escaping wreck, defying death;
And, all unconsciously, shape every act
And bend each wondering step to this one end;
That, one day, out of darkness they shall meet,
And read life's meaning to each other's eyes.

And two shall walk some narrow way of life
So nearly side by side that, should one turn
Ever so little space to right or left,
They needs must stand acknowledged face to face,
And yet, with wistful eyes that never meet,
With groping hands that never clasp, and lips
Calling in vain to ears that never hear,
They seek each other all their days
And die unsatisfied—and this is Fate.

MRS. ALLEN RANSOM, 4203 Oakenwald Ave., Chicago.

The poem wanted by "S. V. M." is entitled *Fate*, and was written by Mrs. Susan Marr Spaulding. It first appeared in print in the *New York Daily Graphic*, in 1876. Mrs. Spaulding was born and educated in Bath, Maine. She was married and widowed early in life. She has written considerable poetry. J. Q. A., Providence, R. I.

AMPERSAND. (Vol. XII, p. 282.) The extract here quoted does not make the origin of this term clear enough. It arose from an old fashion of reciting the alphabet in primary schools thus: A by itself A, B by itself B, and so on. These terms became corrupted into A bisself A, B bisself B, and so on. In accordance with old pedantic tendencies, this "by itself" sometimes became Latinized, as A *per se* A, B *per se* B, and so on, and at the end of the alphabet & was recited as And by it self And; in Latin, Andpersand. So we find in old books, instead of "from A to Z," the phrase "from A to Ampersand."

PRIGGLES.

ABRASAX, OR ABRAXAS. How is the word *Abrasax* or *Abraxas* explained as being a representation of 365 heavens ? (N. AND Q., Vol. XII, p. 290 ; VIII, p. 416-417.) ALEX.

The term *Abrasax* or *Abraxas* is said to be Coptic, and to signify "the Adorable Name" or "Word." The letters composing it in Greek have the numerical value of 365. The same thing is true of the names *Chreistos* and *Meithras*. Omit the *e* or epsilon in each of these words and they would express 360 which was an archaic sacred number. Basilides, the eminent Egyptian Gnostic, appears to have first used the term *Abrasax* ; and Jerome declares that he applied it to the Almighty God, whom the heathen call Mithras and the Iberians of Spain Balsamus and Barbelus (Lord of heaven, sire of Bel). He promulgated an elaborate doctrine of emanation in the following order ; 1. Abrasax ; 2. Mind, or *Nous*, the Superior Intelligence ; 3. The Word ; 4. Providence ; 5. Energy and Wisdom ; 6. Virtues, Principalities, and Powers ; 7. The Angels.

"By these angels 365 heavens were created. One of these was the God of the Jews, also called Idda-Baoth, the son of Chaotic Darkness, and ruler of Saturn, the outermost planet of the Cosmos."

Augustine says that "Basilides pretended that the number of the heavens is 365, the number of the days in the year." These æons or emanations are thus included in Abrasax or the Great First Cause, and thus he is the *pleroma*, the fullness and complete of All.

A. WILDER.

JESUS THE CHRIST A SECRET. Why did Jesus charge his apostles to keep secret that he was Jesus the Christ, namely : "Then charged he his disciples, that they should tell no man that he was Jesus the Christ."—*Matt.* xvi, 20. Also, Mark vii, 36 ; Luke ix, 21. (N. AND Q., Vol. XII, p. 290.) SUNDAY SCHOLAR.

If Jesus professed to be "the Christ," he would be exposed to the penalty of treason ; if the designation is more correctly *Chrēstos*, he would incur the double penalty of treason and sacrilege for making himself like Apollo, a demigod. A. WILDER.

SEA LAWYER. What is a sea lawyer ? (Vol. XII. p. 21.5) J. F. E.

He is a sailor who is too fond of arguing on practical matters with his superiors or among his mates. PRIGGLES.

SURNAME AND SIRNAME. Why do we spell our hereditary name — *surname*, when we spell it *sir* when use in address as *Dear Sir*, or as *Sir* Isaac Newton ? (N. AND Q., Vol. XII, p. 290.) LLEWELLYN.

Many of our modes of spellings are dictated by the attrition of usage. But *sur* in the word *surname* is not the same as *sir*. The latter is the contraction of *senior*, while *surname* is from the Norman-French term *surnom*. A. WILDER.

The French preposition *sur* (over, on) is made the first syllable of *surname*. The surname is therefore the name added and upon, or *over and above*, the baptismal name. In olden times no such surname was used ; but if John had a son Peter, he was called Peter, son of John, or John's son. When in the course of time this designation of sonship, or other distinguishing name of each person, became permanent, and all the posterity of Peter thus kept this name of Johnson ; the name which thus became permanent was called the added name, or over-and-above name, in French the surnomme, and in English the surname. PRIGGLES.

CHAP-BOOKS. What are the books called *chap-books ?* (Vol. XII, pp. 214, 233.) M.

Chap-books are not exactly "toy-books and the like," as stated by your correspondent (233). A better description is that they are "*cheap* books" ; that is, small books which used to be the popular reading, secular and religious, for country districts. They were carried along with merchandise, by pedlers. The story of Argalus and Parthenia was one, Russel's Seven Sermons was another. Such books were printed in many towns of New England and the Middle States, down to 1820 and 1830. I recall the names of Suffield, Conn., East Brookfield, Mass., Poughkeepsie, N. Y., as such towns. I used to have quite a collection of these American chap-books. It is possible some books for children may have been among the later ones, but only a few, if any. PRIGGLES.

SURNAME OF JUSTIN MARTYR. Was the surname of this church-father given him because of his martyrdom ? (Vol. XII, p. 215.) O.

Some authorities state that hs was martyred by being beheaded under Marcus Aurelius, about A. D. 165, through the machinations of the heathen philosopher Crescens. PRIGGLES.

WALL PAPER CRACKING. When paper is pasted on the walls of an old house where the boards are perfectly seasoned, why does the paper burst wherever there is an opening between the boards, even if very slight? (N. AND Q., Vol. XII, p. 290.) S. V. M.

I suppose that wood though perfectly seasoned absorbs moisture on damp days and "swells." The paper pasted on it is contracted and expanded, and not being elastic tears. ALEX. WILDER, M. D.

PROMETHEUS. (Vol. XII, p. 286.) The Greek interpretation of this word was ingenious and eloquent, but as the Greeks knew nothing of comparative philology and Sanscrit, the correct derivation of it was necessarily unknown to them. The word is a modified Sanscrit word, just as Zeus is a modification of the Sanscrit Dyaus, etc., and is simply a Greek alteration of the Sanscrit *Pramanthas*, which was the name of the simple apparatus of two pieces of wood, by which the Brahmins kindled the sacred fire. PRIGGLES.

EPIGRAM ON HOMER'S BIRTHPLACE. Can you give the epigram on Homer's birthplace by Antipater of Sidon, a line of which I recently saw quoted: "Homer, some say that Colophon thee bear." X.

The Greek text of the epigram, together with the following English translation, is given by William D. Geddes, in his work, "The Problem of the Homeric Poems" (p. 239), London, 1878:

Homer, some say that Colophon thee bear,
Some Chios and some Smyrna's city fair;
Some claim the blissful Salamis for thee,
Some Thessaly beyond the sounding sea;
Some Ios' isle; but what Apollo told
To me, to all I do declare I am bold;
Heaven is thy home, and in bright halls above,
The Muse thy mother and thy father Jove.

THE THREE BAD KAPPAS. (Vol. II, p. 639; III, p. 132; VI, 300.) Kappadocia, Kilicia, and Kreta were the three bad kappas of the ancients on account of the character of their inhabitants. Why was the first mentioned called *Kappa*docia? ARIEL.

We will let some of our classical correspondents answer "ARIEL." The word Kappadocia suggests other familiar names like Habakkuk, Kealakeakua, Kankakee, Karakalpak, Kaskaskia, Keokuk, Kerkock, the etymology of which would be hard to discover, and yet they each ntains three k's.

Zoroaster. A Chapter From His Life.

First Marvel. The early life of the Irānian Prophet consists of a series of wonders. When Zoroaster was born, a time at which other children are wont to cry, he laughed, and by such extraordinary behavior drew at once upon him the attention of the whole district.

Second Wonder. The demons, who naturally knew very well the object of the mission of Zoroaster, and who, in order to thwart it, endeavored to destroy the object of their fear, employed every means to annihilate him, and more than once opportunity seemed to favor them. The province, in which Zoroaster was born, belonged to a king Durānsarūn, of whom we know not whether he was identical with the Durāsrūn mentioned in the table of the genealogy of Zoroaster. The king was an unbeliever and the chief of all vicious magicians (*yātu*), for nearly every one dealt in magic according to the statement of the *Zartusht-name.* The powers of darkness often carried on intercourse with men, and confirmed them in their wicked purposes; even the father of Zoroaster did not hold himself entirely aloof from such dealings. Now, when Dunānsarūn heard of the birth of Zoroaster, and feared that the power of sorcery might come to an end if the child grew up to strength, he speedily hastened toward the dwelling of Pōurushaspa, where he found the child lying in its cradle. Fiercely he drew his poniard to murder the child, but before he could inflict the fatal blow his hand was paralyzed, and he was compelled to withdraw without having effected his object.

Third Wonder. The evil spirits, however, did not yet abandon their object so tamely; they yet hoped that their evil designs might prevail in the end. They soon formed a designed for stealing the child from his mother, and brought Zoroaster into the desert, where they piled up a heap of burning materials around him and set them on fire. Thus they confidently expected to annihilate him, but again they were deceived; the child slept calmly in the fire, and the mother hastening into the desert in search of her lost child found him again.

Fourth Wonder. Not long after this vain attempt, the sorcerers made a new effort. By the command of Durānsarūn they took the child and laid it on a narrow path, over which had to pass a herd of oxen under whose feet they hoped it would be trampled to death; but, when the herd approached, the largest of the bulls took the child between his feet, and prevented any injury being done to it.

Fifth Wonder. This marvel is substantially a repetition of the preceding wonder.

Sixth Wonder. What the oxen had refused to do, was tried again with horses. The child was, therefore, again laid on a narrow path

and a herd of wild horses driven over it, but this time a horse protected the child from the hoofs of the others. Next, as domestic animals could not be made to do any harm to Zoroaster, Durānsarūn tried to do it by means of wild beasts. He ordered a den of wolves to be discovered, and the young ones thereof to be slain during the absence of the old ones, and Zoroaster was laid in their place in the hopes that the old wolves might in their first fury tear the child to pieces. These children of darkness did, indeed, show a great inclination to do so, but God closed their jaws, so that they could not hurt the child. On the contrary, there came two celestial cows which gave their udders to the child and suckled the child.

Seventh Wonder. After these fruitless endeavors all plans to destroy the life of the child had to be given up as hopeless. Zoroaster now gradually grew up in age, and his father found it necessary to have him educated. He selected as teacher a man who led a pious life in the midst of magicians and whose name was Barzīnkarūs. When Zoroaster was seven years old, the sorcerers made another attempt on his life. They hoped he would not be insensible at least to fears and terrors ; and, therefore, they, by sorcery and witchcraft, brought forth terrible apparitions, at which all were startled and took to flight, with the exception of Zoroaster, who remained perfectly calm in his firm confidence in the protecting power of God. Thus he passed through trial after trial.

Eighth Wonder. Not long after this Zoroaster fell sick, and now the magicians hoped to destroy him. Instead of medicine they brought him some drink prepared from poisonous drugs ; but Zoroaster immediately detecting its dangerous nature rejected it, and was again preserved.

It may have been in the fifteenth year of Zoroaster's life, that his father gave a sumptuous banquet at his house to which king Durānsarūn and Burāntarūs, the most noted magicians of the time, were also invited. Here Zoroaster took the opportunity of openly expressing his hatred of magic, and of proclaiming war against it. Henceforth the magicians trembled in his presence, and watched him attentively. His further deeds are, however, not handed down to us ; still it is self-evident that his life was entirely blameless, It is only said that the period of his trials lasted up to his thirtieth year, after which his piety began to bring forth fruit.—*The Age of Zoroaster* by Dr. Wilhelm Gieger and Dr. Fr. von Spigel. London, 1886.

SHORTHAND INSCRIPTION. In the church of St. Mary's, Sculcoates, Hull, England, is a tombstone with an inscription in shorthand. It is in memory of Mrs. Jane Delamoth, who died on January 19, 1761. The tablet is an object of curious interest to people who visit there.

Latin Hymn.

BY CLINTON COLGROVE.

Cave virum venientem,
Ex tenebris emergentem,
Vilem malefacientem.

Beware of the coming man emerging from, base, working evil.

Dei verbum eum scribit,
Qui in terram cito ibit,
Tamen postero peribit.

The word of God describes him as one who shall flourish quickly upon earth, yet afterward he shall perish.

Manu ferri iste regens,
Mundam vesta noctis tegens,
Viam veniat lethi legens.

He, ruling with an iron hand, covering the world with the garment of night, shall come, showing the way of death.

Audax gerens vafrum morem,
Fingens seque salvatorem,
Sparget maximum erronem.

Audaciously maintaining his dreadful character and representing himself as a savior, he shall spread very great error.

Orbem totum clamans victum,
Nomen magnum ferat fictum,
Super omnem Deum dictum.

Proclaiming the whole world conquered, he will bear a great name though illusive, called above every God.

Romam antiquam ingéntem,
"Non sum vidua" dicentem.
Is ridebit fuse flentem.

He will laugh at renowned ancient Rome, saying while weeping profusely, "I am not a widow."

Eam potam cornua decem,
Recusantes tristem precem,
Vovebunt ad certam necem.

The ten powers refusing his sad entreaty, will devote that tyrant to sure destruction.

Mundum luctu qui implebit,
Terrae gentes et delebit.
Nomen Bonaparte habebit.

He, who shall fill the world with mourning and shall destroy the nations of the earth, shall have the name Bonaparte.

Quinquo fratres factos reges,
Quorum princeps jussit leges,
Tu, si diligens deteges.

Five brothers who became kings, the chief of whom made laws, you may, if diligent, discover.

Alium atra plaga visit,
Papa, quo, cum verber icit,
Sedem temporis amisit.

Sad misfortune visited one, by whom the Pope, when the blow fell, lost his temporal power.

Signum nitens vigilanti,
Coecum solum ignoranti,
Anno miro casos tanti.

There was a sign, bright to the vigilant, obscure only to the ignonant, in the year remarkable for so great misfortune.

Homo hora nigra natus,
Morte ut resusitatus,
Ludovicus est vocatus.

A man born in a dark hour, as he was revived from death, was called Ludovicus.

Cursu sceleris completo,
Dominique vi deleto,
Orbis terrae tum gauteto.

His course of wickedness being completed, the power of the tyrant being wiped out, let the world rejoice.

The foregoing Latin poem was sent to us by its author Clinton Colgrove, M. D., Yorkshire, N. Y. The English translation is by Miss Celia Sherman, of this city.

Dr. Colgrove is the author of a work, published in 1866, entitled: "The European Sphynx, or Satan's Masterpiece. Louis Napoleon, the Personal Antichrist and the Man of Sin. The Coming of the Lord at Hand." 12mo. pp. 72.

Dr. Colgrove believes Louis Napoleon to be "the seventh revived head of the *Therion.*" He has no objection to *Latienos* (=666) as it is appropriate to Napoleon as a reoganizer of the Latin empire, he then mentions *Ludovicus,* a Latin name, the numerical letters of which are *LVDVICV* (=666). He says "*not a single one of the Popes*, from Boniface to Pius IX, either in Latin or Greek contains this number.' He next give several forms, and names pertaining to Napoleon which contain the number: *Lŏis Napŏlĕŏn*=666. *Napŏlnčŏti*=666. *L. N. Calŏnmĕrŏs*=666 *Comnĕnĕ Ellĕnikŏs*=666. *L. Napŏlĕŏn III, thĕrion dĕka*=666. *Na, Bŏnapartĕ*=666. *Lois čk Raniŏini*=666. Lastly taking the whole name, in Hebrew, *Louis Napoleon Bonapart*=666. He asks, "Can another monarch be found on earth whose name thus answers this numerical requisition?" It would requires everal pages to give the detailed changes in the Napoleonic name to equal the 666.

A CURIOUS OLD BIBLE. I notice a number of articles from different persons in relation to old Bibles. I have a Bible "Imprinted at London by Christopher Barker, printer to the queen's most excellent majestic, 1583." It measures 17 inches in length, 11½ inches in width, 6 inches in thickness. The corners of the covers are bound with brass plate two inches square with another plate in the center of each cover to protect them from wear. Upon the first page is the picture of the Garden of Eden. In the midst of the garden is the tree of knowledge of good and evil, with the old serpent with his tail wound around the trunk of the tree with the main part of his body interwoven among its branches with his head hanging down on a level with the woman's head as she stands upon the left side of the tree, holding in her left hand some of the fruit of the tree; while the man stands at the right side of the tree, with the fruit in his left hand. Interwoven in the branches are these words: "Created good and faire, by breache of law a snare." Then winding around the serpent are these words: Duste for to eat, must be my meat." From the women's left hand which holds the fruit are these words: "Desire to knowe, hath wrought our woe." Then from the left hand of the man are these words: By tastinge this, the exile of blisse" The woman holds in her right: "By promise made, restored we be through faith." The two last words are written upon the woman's breast; whilst upon the man's breast are these words: "In Christ's depth," and then to his right hand, "To pleasures of eternity." Around about them are the lion and the bear, the ox and the sheep, the elephant and the rhinoceros, the monkey and the frog, the pocupine and the hog, the turtle and the alligator, the goat and the fox, with other animals too numerous to mention, all claiming to make one happy family. P.

THE USE AND MISUSE OF WORDS. A flock of ships is called a fleet, but a fleet of sheep is called a flock; a flock of girls is called a bevy, a bevy of wolves is called a pack, a pack of cards is never called a bevy; a pack of thieves is called a gang, a gang of angels is called a host, a host of porpoise is called a shoal; a host of oxen is called a herd, a herd of children is called a troop, a troop of partridges is called a covey, a covey of beauty is called a galaxy, a galaxy of ruffians is called a horde, a horde of rubbish is called a heap, a heap of bullocks is called a drove, a drove of blackguards is called a mob, a a mob of whales is called a school, a school of worshippers is called a congregation, a congregation of engineers is called a corps, a corps of robbers is called a band, a band of locusts is called a crowd, and a crowd of gentlefolks is called the *elite*.

"A prophet is not without honor, save in his own country." — *Jesus*.
"The world knows nothing of its greatest men." — *Henry Taylor*.

CHANGE OF NAMES—ABRAM, SARAI, JACOB. Rabbi B'chai writes: "Abraham's name was changed because he became a Father of Many Nations; and the name of Jacob was changed because an angel had war with him, and he overcame the angel; but nothing of the kind happened to Isaac, therefore he was not re-named. Isaac was so named, because the *Jod* (the numeral value of which is 10), the first letter of Isaac's name, points to the 'Ten Trials of Abraham'; and the *Tzaddi* (=90), the second letter of Isaac's name points to Sarah's age, when she conceived; and the *Kheth* (=8), the third letter of Isaac's name, has reference to circumcision which took place on the eighth day; and the *Koph* (=100), the last letter of Isaac's name, stands for the hundred years, Abraham's age when he begat Isaac.'

THE TRIALS OF ABRAHAM.

1. When he was born the princes sought to slay him, because they knew that he would introduce a new religion into the world. Thus he was secreted in a cave for thirteen years, and saw neither sun nor moon. When he came out of the cave he employed the holy tongue (Hebrew) and spoke evil of all idols.

2. He was captive for ten years, seven in Kitah (Cuthah, II Kings xvii, 24, 30), ane three in Kordu (Kardou). And afterwards he was cast into the furnace but of which God delivered him.

3. When he had to go away from his country and family into a strange land as a penitent.

4. When there was a famine, and he was obliged to go into Egypt.

5. When they took away his wife. This was on a feast, and God brought a plague on Pharaoh and on his household, a typical earnest that God would bring more plagues upon him. And Pharaoh wrote for Sarah a marriage deed assigning to her all his gold and silver, all his male and female slaves, and all the land of Goshen; therefore did the Israelites dwell in the land of Goshen when they came into Egypt. Abimelech also took Sarah, and the angel Michael came with a naked sword and designed to slay him

6. When great kings came upon him to slay him. They began with Lot, when the angel Michael came and told Abraham of it, as it is said in the text: "And there came one that had escaped and told Abraham' (Gen. xiv, 13). As soon as Abraham saw they had captured Lot, his brother's son, he pursued them, and killed the princes and captured Lot. And Abraham said: "Lord of the Universe! I praise thee for this that Thou hast helped me!" And the angels responded: "Blesséd art Thou, O Lord! the *Shield of Abraham.*"—*Pirké d' Rabbi Eliezer.*

The remaining four trials are not stated.

The Three Volumes.

Life is a story in volumes three,
"The Past," "The Present," and "The Yet To Be."

The first is finished and laid away,
The second we are reading day by day.

The third and last, of the volumes three,
Is locked from sight, God keepeth the key.—LIGHT.

RIDDLE.

(Said to be by Lord Macaulay.)

I'm the stoutest of sounds in orchestra heard,
And yet in an orchestra never have been ;
I'm a bird of bright plumage, yet less like a bird ;
Nothing in nature ever was seen.
Touchnig earth I expire ; in water I die ;
In air I loose breath, yet can swim and can fly.
Darkness destroys me, and light is my death ;
You can't keep me alive without stopping my breath ;
If my name can't be guessed by a boy or a man,
By a girl or a woman it certainly can.

QUESTIONS.

1. In the *American Vocolist*, 1852, a poem was published entitled "When shall we three meet again ?" the scene being in Hanover, N. H., by the individual meeting of three Indians. The sequel was later published entitled "The Meeting." Who can furnish these poems, or state where to be found ? G. H. H.

2. Who were the real persons represented by the "Rev. Solomon Spittle" and Dr. Ziba Sproule," in the little work entitled "Diary of Rev. Solomon Spittle," published in Boston, about forty years ago, with the title-page quotation : "*Et sermons opus est modo tristi, sæpe jocoso.*"—(Horace, Satire i, 10, 11.) X.

3. "God resembles a triangle, which has three sides equal ; the Dæmons are like a triagle, that has but two sides equal ; and Men are like a triangle, which has all three sides unequal."—*Plato.*

M. de Fontenelle credits this quotation to Plato. Where in Plato's works is it found ? PHILO.

Authorship Wanted.

A man's own mind will tell him more than seven sages, Vol. viii, 211
Emerson said that Goethe said that Plato said *Culture*, ii, title-page
Everything comes to the man who in silence can wait, viii, 387
God hath spoken once; two-fold is what I heard, vi, 365
If you would have your Light shine, set it in a dark place, xi, 273
I swear by myself because there is none higher. xi, 177
I think, therefore, *I am* is the first and most certain Truth, ii, 545
Mnemosyne, is the mother of the muses, but Jupiter is the Father, x, 305
Nature is very kind to those who faithfully study her laws, xii, 228
Neither height, nor depth can measure possibilities of the Soul, xi, 101
Nothing is beautiful but the Truth, ii, 609
That government is best which governs least, ii, 332
The gods desire the depth and not the tumult of the Soul, xi, 29
The instructor of the people is a man of many lives, viii, 227
The issues belong to God: to do, of right belongs to us, viii, 347
There is no poem in a star apart from a Soul, xi, 177
The time of Jesus the Christ was the center of infinities, and the conflux of eternities, ii, 332
The word *eternal* is called the unknown quantity in revelation, ii, 332
Thoughts, like the pollen of flowers, leave one brain and fasten to another., xii, 228
Time restores many things, but eternity alone restores all, viii, 111
To see Athens, one must have Athenian eyes, vii, 51
Truth is the body of God, as Light is his shadow, ii, 337
Truth is the music of Heaven, ii, 465
Truth's like a torch, the more it's shook, it shines, ii, 321
Without eccentricity, there is no motion, ii, 332

A curséd fiend brought death, disease, and pain,
A blesséd friend brought breath and ease again, vi, back of title-page.

Sator arepo tenet opera rotas,
I cease from my work; the mower will wear his wheels. II, 600

Multa rogare; rogata tenere; retenta docere;
Hæc tria discipulum faciunt superare magistrum, i 10

Niphon anomhma mh monan ophin.
Purify the mind as well as the body. II, 600

Quos anguis tristi diro cum vulnere stravit,
Hos sanguis Christi miro tum munere lavit, vi, back of title-page

Roma tibi subito mortibus ibit amor. (II, 601)
Rome, upon thee suddenly love with its commotions shall come.

Roma tibi subito mortibus ibit amor. (II, 601)
Owing to my exertions, you will soon reach Rome, your object.

Signa te, signa temere me tangis et angis. (II, 601)
Cross yourself, cross yourself; you needlessly annoy and threaten me.

Those who have felt the serpent's venomed wound,
In Christ's miraculous blood have healing found, vi, back of title-page

THE ECONOMY OF HUMAN LIFE. Translated from an Indian Manuscript. Parts First and Second in one volume. 16mo ; cloth ; pp. 88. Published by A. W. Brownell, Wakefield, Mass. 1893.

We are glad to know that the heretofore scarce work has been pubished in this handy neat form, complete in one volume, together with the " Letter to the Earl of * * * *," which gives an account of the discovery of the manuscript, written in the language and characters of the ancient Gymnosophists, or ancient Bramins. The author of the Letter translated this, and the " Economy of Human Life " has been the admiration of many people for almost one hundred and fifty years in the English tongue. We have in our library the first Exeter edition with the following title-page : " The Oeconomy of Human Life, translated from an Indian manuscript ; written by an ancient Bramin. To which is prefixed Account of the Manner in which the said Manuscript was discovered. First Exeter edition. Exeter, MDCCLXXXVIII."

We will give the account of this code of morals as it is published :

To the Public. The spirit of virtue and morality, which breathes in this ancient piece of eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public, which was translated only for his particular amusement. There are some reasons which at present make it proper to conceal, not only his own name, but the name of his correspondent, who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long ; and, as he seems to intimate a design, on his return to England, of publishing an entire translation of CAO-TSOU's whole journey, the public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know. PEKING, May 12, 1749.

To the Earl of * * * * MY LORD : In the last Letter which I had the honor of writing to your Lordship, dated Dec. 23d, 1748, I think I concluded all I had to say, in regard to the topography and natural history of this great empire. I purposed in this, and some succeeding ones, to have set down such observations, as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurence has happened lately, which engrosses the conversation of the literati here ; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which, I know, will furnish some entertainment to your Lordship, I will endeavor to give you as distinct and particular an account of it as I have been able to obtain.

Adjoining to China on the west is the large country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the Grand Lama, or highpriest of these idolaters,, who is reverenced and even adored as a god, by most of the neighboring nations. The high opinion which is entertained of his sacred character induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagoda, or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and orders, several of whom have very grand pagodas, erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests ; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. When the Grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion ; his worshippers prostrate themselve before him in the humblest and most abject manner ; but he returns not the least sign of respect, nor even speaks, even to the greatest princes ; he only lays his hand upon their heads, and they are fully persuaded, that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine that he knows all things even the secrets of the heart, and his particular disciples being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal ; and that, whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of the opinion that, in the archives of this grand temple, some very ancient books have for many ages been concealed ; and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end his first care was to find out a person eminently skilled in the ancient languages and characters. He at length pitched upon one of the Hanlins, or doctors of the first order, whose name was CAO-TSOU, a man about fifty years of age, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain Lama, who had resided many years at Peking, had became entirely master of the language which the Lamas of Thibet used among themselves.

With these qualifications he set forward on his journey ; and, to give his commission greater weight, the emperor honored him with the title of Colao, or prime minister ; to which he added a most mag-

nificent equipage and attendants ; with presents for the Grand Lama, and the other principal Lamas, of an immense value ; also a letter written with his own hand, in the following terms :

TO THE REPRESENTATIVE OF GOD. MOST HIGH, MOST HOLY, AND WORTHY TO BE ADORED !

" We, the emperor of China, sovereign of all the sovereigns of the earth, in the person of this our most respected prime minister CAO-TSOU, with all reverence and humility prostrate ourself beneath thy sacred feet, and implore for ourself, our friends, and our empire, thy most powerful and gracious benediction.

" Having a strong desire to search into the records of antiquity, to learn and retrieve the wisdom of the ages that are past ; and being well informed that in the sacred repositories of thy most ancient and venerable hierarchy, there are some valuable which, from their great antiquity, are become to the generality, even to the learned, almost wholly unintelligible ; in order, as far as in us lies. to prevent their being totally lost, we have thought proper to authorize and employ our most learned and respected minister CAO-TSOU, in this our present embassy to thy sublime holiness ; the business of which is to desire, that he may be permitted to read and examine the said writings ; we expecting, from his great and uncommon skill in the ancient languages, that he will be able to interpret whatever may be found, though of the highest and most obscure antiquity. And we have commanded him to throw himself at thy feet, with such testimonies of our respect as, we trust, will procure him the admittance we desire."

I will not detain your Lordship with any particulars of his journey, though he hath published a large account of it, abounding with many surprising relations, and which, at my return to England, I may probably translate and publish entire. Let it suffice at present, that when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his enquiries by one of the most learned Lamas. He continued there for nearly six months ; during which time he had the satisfaction of finding many valuable pieces of antiquity, from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins ; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated ; though, as he himself confesses, with

an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinion of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great philosopher ; and get over the difficulty or its being written in the language and character of the ancient Bramins by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have to be the institutes of Lao Kiun, another Chinese philosopher, cotemporary with Confucius, and founder of the sect Tao-seë ; but these labor under the same difficulty, in regard to the language, with those who attribute it to Confucius. There are others, who, from some particular marks and sentiments which they find in it, suppose it to have been written by the Bramin Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these CAO-TSOU himself seems most inclined to agree ; at least so far as to think that it is really the work of some ancient Bramin ; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt among them, and that is the plan of it, which is entirely new to the eastern people, and so unlike anything they have ever seen, that, if it was not for some turns of expression peculiar to the east, and the impossibility of accounting for its being written in this very ancient language, many would suppose it to be the work of a European.

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English ; especially as I was persuaded it would be an agreeable present to your Lordship. And I was the more easily induced to make this trial, as, for very happily for me you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of, and that is the style and manner in which I have translated it. I can assure your Lordship that, when I first sat down to the work, I had not the least intention of doing it in this way ; but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style ; and I hope, the having so elegant a pattern to form myself upon as our version of the book of Job, the Psalms, the works of Solomon, and the prophets, hath been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy ; and in my next I will resume my account of this people and their empire. I am, etc., —— ——

PETER.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

Jesus has committed to Peter the keys of the kingdom of heaven, and designated this rule of the Spirit of God as within man. Christ promised to build his Church on the foundation of Simon Jonah's confession, with regard to which he gave him the name Petros, stone or rock. It seems that the author of the sermon on the mount brought the foundation of his church into direct connection with the mysterious stone which had been rejected by the builders of the Jewish Church, by Moses and the Prophets, but which had become the corner-stone, already at the time when the 118th Psalm was composed, possibly by the highpriest Joshua, the words of which Psalm Jesus cited.

We submit that this figurative expression, the stone or rock, refers to the rejection by the leaders of Israel of the doctrine on the Spirit of God dwelling in mankind. Assuming that this doctrine was known to the initiated in the mysteries of tradition, the rejection of the same would be testified by the Old Testament, where no reference can be found to the existence of such a Divine Power in man. Jesus connected this rejection with the shutting up of the kingdom of heaven by the Scribes and Pharisees, who had only prophesied of the future coming of the Spirit to mankind. But by the preaching of Jesus, by his awaking in some the consciousness of this inborn Divine Power, men were moved to enter this spiritual kingdom, the gates of which Jesus had opened. For the secrets of the kingdom had been made known to the disciples of Jesus, but to the people only indirectly through parables. What Moses and the Prophets had announced as future; Jesus taught by word and deed as already come, that is, the presence of the Spirit of God in all flesh.

By this inborn power Jesus and other sons of Israel cast out devils, and performed inexplicable, miraculous actions. By that Spirit, which is in man and is God, Jesus received the Divine anointing, he became the Christ, the son of the living God. On this doctrine of the Divine Sonship, which is open to all men, on this stone, rejected by men, but held as precious by God, Jesus Christ, the living stone, promised to build his church. All men were to become its members, as living stones, according to the preaching of Peter. We would thus explain the mysterious keys committed to Peter. The keys of the kingdom of heaven had the same meaning than the key of knowledge, of which Jesus said that Israel's spiritual leaders had deprived the people of it. This knowledge led to the confession of Peter.

Jesus was the promised and expected Messiah, because those who recognized him as such saw in him the messenger or founder of the new covenant promised by Jeremiah and Malachi, and longingly looked forward to by Israel. According to this spiritual covenant

tne time should come when humanity would know God without being taught by men. The foundation of this new covenant can only be the teaching of the individual by this indwelling spirit, by the in grafted Word which is able to save the soul. But for this it is necessary to be doers of the Word, and this coöperation of man implies a firm belief in the Divine indwelling Power.

Many centuries before the time of Jesus Christ the doctrine of the 'Holy Spirit' in mankind had been propagated in the East. By this Divine Power Ahura Mazda, or 'the all-knowing spirit,' and 'the Father of Truth' reveals his 'mysteries' to such men who let themselves be guided by the Spirit dwelling in them. This doctrine of the Infinite and Eternal God as the source of world-pervading Spirit, whose organs are intellectual beings in heaven and on the earth, of the Fatherhood of God and the Sonship of man, was fully developed and applied by Jesus. He held that the moral goes forth from a Divine source, and he seems to have traced back sin to man's wrong use of his liberty, to selfishness and disobedience. Whether or not Jesus has publicly taught this conception of sin as a free action of man, it was a logical deduction from Zoroaster's teaching of the Holy Spirit's transcendency and immanency. For in the most ancient parts of the Zendavesta, in the hymns of Zarathustra, no reference can be found to an Ahriman or Devil, to an eternal and personal source of evil. The records of words spoken by Jesus have been repeatedly and late revised to such a degree that it is impossible to assert that Jesus ever referred to the adversary or Devil in another than in a figurative form, which corresponded with the popular conceptions on the origin of evil, which obtained among the Israelites since their residence in Babylonia.

By the mysteries of the kingdom of heaven which Jesus whispered into the ears of the Apostles, and by his life, the law of the promised new spiritual covenant became written on the hearts of his disciples. They heard the still small voice of God in their inmost parts, especially Simon Jonas, as he is called in Matthew, the literal meaning of which name is 'the hearer of the dove,' that is, of the Spirit. We may assume that thus Peter was led to exclaim: 'Thou art Christ, the son of the living God.' So new was this Messianic conception of Peter, that Jesus designated it as a revelation of the Father in heaven, and that he forbade his disciples to say that he was the Messiah. The first disciples of Jesus had learnt that the popular expectations were erroneous, according to which the Messiah would be the reincarnation of the Baptist or of Jeremiah, or the prophet Elias whose coming Malachi had announced, who would turn the hearts of the Fathers to the children, and of the children to the Fathers. Few seem to have expected the Messiah as the promised messenger of the covenant, whom the prophet distinguished from Elias. We believe that Jesus in this sense only has regarded himself as the Messiah, and that the coming of Elias is still future.

We submit that already in the first of the three years of Herod-

Agrippa's reign (41–44) Stephen was stoned, the Apostle James was beheaded and Peter imprisoned, with the intention of bringing him before the people and putting him to death. Miraculously liberated, Peter 'went to another place,' and there seems to be at least a high probability, if not certainty, that he went to Rome, where he spent the three years of the tyrant Agrippa's reign, which Paul spent in Arabia, that is in the east Jordan country. On Agrippa's death Peter and Paul were able to meet at Jerusalem. Peter had to flee for his life from Jerusalem and Palestine, and on his direct way to the sea-coast he passed by Joppa, where quite lately he had become acquainted with Simon the tanner. From thence he may have gone to Cæsarea, where he met his friend Cornelius, captain of the Italian band. Under his protection Peter could continue his flight.

According to the so-called Clementines of probably Roman origin, and some of the traditional records in which go back to the first century, Peter met Simon Magus at Cæsarea and followed him to Rome, where he had public disputations with him. This is a legendary tradition of not historical value. But according to the statements of Eusebius and Jerome Peter met Philo at Rome in the second year of Claudius, 42. Eusebius adds that this meeting at Rome, where Peter proclaimed the gospel to the inhabitants ot that city, led to familiar conversation between the Apostle and the learned Alexandrian philosopher, of whom it can be shown that he propagated the doctrines of the Essenic Therapeuts. This familiar intercourse Eusebius held to be 'not at all improbable' on the contrary he declares it 'highly probable' that the ancestral commentaries of the Alexandrian Essenes were made use of in the Gospels as well as in the Epistles of Paul, especially in 'the Epistle to the Hebrews.' The words of Eusebius clearly assert even, that these Essenic commentaries ' are the very gospels and writings of the Apostles,' that is, that they formed the foundations of Apostolic writings. Eusebius insists upon it that the religious rites of the Therapeuts, which Philo ' has accurately described and stated in his writings, are the same customs that are observed by us alone at the present day, particularly the vigils of the great festival,' which precedes the feast of Easter, and the Greek Fathers call 'the great week.'

The statement of Eusebius and Jerome that Peter founded the church at Rome in 42, when he met Philo there, is connected with the fact that according to Philo's writings he appeared before the Emperor Caligula, therefore an undetermined time before he was murdered in January 41. Philo was at the head of a deputation of Alexandrian Jews, whose request Caligula refused to grant. During the first year of Claudius, in fact during the dominion of the pretorians who had raised him to the throne and hindered the establishment of a republic, the Senate cannot have given a thought to a request of Alexandrian Jews, though they were supported by their coreligionists in Rome. Philo composed there a memorial which, as he tells us, was read to the Senate during the reign of

Claudius, therefore some time after 41. It is therefore safe to assume that Philo was still in Rome in the second year of Claudius, when according to two learned fathers Peter founded the Church at Rome.

It has been suggested that this assertion of Eusebius and Jerome may have been a mere combination derived solely from Philo's description of his stay at Rome, who does not even mention his having met Peter there. But Philo, who had reason not to refer in his many writings to Jesus, may intentionally have abstained from mentioning the Apostle, though he perhaps met and conversed with him at Rome. Such a mere possibility, though some will regard it as strengthened by the testimony of those two fathers, we cannot regard as in itself a sufficient argument for proving so important an assertion as the foundation of the Christian Church at Rome by Peter in the year 41–42. Yet we believe this to be a fact, provable by a new combination of evidence, which annihilates the objection of Protestant criticism, that if Peter had ever been at Rome he must have been mentioned in the Epistle to the Romans. Nothing is contained in the New Testament which could be turned against our hypothesis, that Peter's imprisonment and his flight took place in 41. If so, James the brother of Jesus would have been in that year set over the Apostles, for Peter, having reached the house of Mary the mother of John-Mark, said to those who had there assembled for prayer, 'Tell these things unto James and to the brethren.' It is a curious chance coincidence, if not more, that according to the partly ancient Roman tradition recorded in the so-called Clementines this mysterious appointment of James took place seven years, or in the eighth year after the crucifixion of Jesus, that is in the year 40–41, since Cedrenus asserts that Jesus died in 33, the 19th year of Herod. The Gospels confirm this statement, for they imply that at Easter of the crucifixion year there was full moon from Friday to Saturday the 15th Nisan, and this was so in the year 33.

We now consider ourselves entitled to the assertion that the flight of Peter from Jerusalem took place in the year 41, and that hereby the date given by Eusebius and Jerome for Peter's founding the Church at Rome in 42, and for his conversations there with Philo, gains in historical probability. It can be raised to the dignity of a historical fact.

Bishop Papias of Hierapolis (125–140), who was according to Irenæus himself a hearer of the Apostle John, is by Eusebius said to have named the presbyter John, associate of the Apostles, as his informant for his statement that Mark, 'being the interpreter of Peter, recorded that what he recollected from the Apostle's addresses, and that (he did so) in harmony with the instruction' which Peter gave him. Since Mark had neither heard nor followed the Lord, and not intending to compose 'a connected recital of the Lord's discourses, therefore Mark has not erred by thus recording some things according to recollection, for he exclusively kept in view not to pass over any-

thing that he heard, nor to make any false statement in his record.'

Whilst Papias does not mention Rome as the place where Peter preached and Mark interpreted his words, this omission is filled up by Clement of Alexandria, who narrates under what circumstances 'the Gospel of Mark' originated. 'When Peter had proclaimed the word publicly at Rome, and expounded the Gospel under the influence of the Spirit, as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to record these things in writing, and after composing the Gospel he gave it to those who had requested it of him; which when Peter heard it he directly neither hindered nor encouraged it.' Athanasius asserted that this Scripture of Mark had been permitted and even dictated by the Apostle, but he says nothing of Rome, or of Mark's presence there. The Epistle general of Peter closes with the words: 'The jointly elected (church) at Babylon saluteth you and my son Mark.'

Luke, or the final revisor of the Acts, must have known, but considered himself obliged to hide it, that 'the other place' to which Peter went after his liberation from prison was Rome. For we may assume that it was then known, especially in Rome, where the Acts were probably composed, that the addresses of Peter in that city which Mark interpreted, and partly recorded from memory, were anti-Paulinic, we say anti-Essenic. If Rome had been mentioned as the place to which Peter's flight was directed, the doctrinal difference between Peter and Paul might have been insinuated thereby. Yet at the time when Peter was in Rome, for during between two and three years, Paul's peculiar doctrines could not be generally known. The three years of Agrippa's reign, from 41–44, were passed by Peter in Rome, by Paul in Arabia. In 44 Peter and Paul met at Jerusalem. It is not improbable that the last historical event in Peter's life was the meeting between him and Paul at Antioch, to which no reference could be made in the Acts without endangering the unity by uniformity which the church at Rome strove to establish and maintain.

James the Brother of Jesus.

BY ERNEST DE BUNSEN, LONDON, ENG.

Mary, the mother of Jesus, was also, according to the Gospel of Matthew, the mother of James, Joseph, Simon and Judas. These five sons of Mary, and several daughters who lived at Jerusalem, were children of Joseph the carpenter. James was the overseer of the church at Jerusalem, according to the Epistle to the Galatians, the Acts and the unopposed Tradition. Judas we cannot identify with the author of the Epistle of Jude, who avoids calling himself brother of Jesus and yet calls himself brother of James, and the contents of the Epistle prove that it was not written in the first century. But we can

safely accept the statement of Hegesippus that Simon was the successor of James. Joseph we have no authority to identify with Joseph Barsabas, who in Codex D and the Ethiopian translation is called Joseph Barnabas, joint candidate with Matthias for taking the place in the ministry and apostelship from which Judas Iscariot fell away.

When Peter fled from Jerusalem in the night before Easter 41, which year we prove from Scripture to have been the exact time for this event, he sent a message, from the house of Mary, mother of John-Mark, to 'James and the brethren,' who therefore already eight years after the crucifixion of Jesus had been set over the apostles. Like Samson, Samuel and the Baptist, the eldest of the four brothers of Jesus had been destined from his birth a Nazarite for life, according to the not suspicious statement of Hegesippns, the Jewish Christian church-historian (174-189.) He states that James had testified his strict observance of the Law by such continued prayers in the Temple that his knees became like those of camels. Such a zealous upholder of the Law and the Temple must have appeared as the most suitable person for reconciling with these institutions the reforming and mystic Judaism represented by theSynagogue, where Jesus and his disciples seem to have exclusively assembled for the purpose of worship. Aided by the halfjew Agrippa, the ruling Sadducees, of whose presence in the Synagogue nothing is recorded, were evidently determined to protest against the ever more popular services in the Synagogues, where no priests officiated. James, as overseer of the apostles, must have insisted on their daily visiting the Temple at the ninth hour, when it was usual to pray. According to the Acts they did this immediately after the Pentecostal miracle, therefore. as we interpret, eight years before James was set over them ; but everything points to the assumption that not till the elevation of James the apostles attended the ceremonial service in the Temple.

We submit that it was during the three regnal years of Herod Agrippa I (41-44), and probably during the first of these years, when, as we try to prove, Peter was at Rome and Paul in the East-Jordan country, that James, 'the servant of God and of the Lord Jesus Christ,' composed his Epistle 'to the twelve tribes which are of the Dispersion.' If so, this is the most ancient Scripture of the New Testament, and it shows us the relation of the early Christian Church to the recognized Judaism, as well as to certain false doctrines which had begun to be propagated among Jews, and this before Peter and James met Paul at Jerusalem in 44, on the death of Agrippa.

We point out that about this time a Jewish merchant Ananias, possibly identical with the Ananias whom Saul met at Damascus, preached in Mesopotamia the doctrine of righteousness by faith without the deeds of the Law, especially without circumcision, as a superior kind of religion. Ananias was opposed by another Jew, Eleazar, who insisted that righteousness without the works of the Law could not be pleasing to God. This hitherto overlooked narrative of Josephus proves the existence of a doctrinal dualism among the Jews at

the beginning of the apostolic age. The unrecognized Judaism propagated by Ananias in Mesopotamia, and perhaps at Damascus, was similar to, if not identical with the teaching of Hellenists or Grecians. Greek-speaking Jews, Essenes, whose Messianic conceptions, though not transmitted to us, centered in the doctrine of Jesus as the incarnate angel, the Angel-Messiah.

This prepauline doctrine of justification by faith only, was preached about the time of Paul's conversion and no doubt earlier, by Ananias the merchant, who as such must have been connected with Damascus, and may have resided there. It would be difficult not to connect with these unrecognized doctrines, propagated among Jews at the time when the Epistle of James seems to have been written, the 'manifold temptations' in which brethren of James had fallen or were in danger of falling, during the persecution which arose on the death of Stephen. If we duly consider the unsuspicious narrative transmitted by Josephus, it becomes impossible to assume that James addressed his Epistle to believing Jews or Christians only. We cannot doubt that, by the words recorded in the second chapter about faith without works, James refers to the false doctrine promulgated by Ananias and presumeably by others, though not yet proveably by Saul. If Ananias at Damascus had taught such and similar doctrines to Saul, James must have heard of it, and he had the weightiest reasons to fear, that if Saul should preach so erroneous a doctrine by word of mouth and in writing, as he later did in his Epistles, it would be difficult not to admit Gentiles, what Jesus had instructed his apostles to do, and to maintain that respect for the Law and the Temple which was so dear to the heart of James.

The statements respecting James the brother of Jesus made by Hegesippus and transmitted by Eusebius, which Jerome repeated and Augustine confirmed, show James to have believed in Jesus as 'a Saviour,' from which words some believed that Jesus is the Christ. James asserted that Jesus is 'the Son of Man, now sitting on the right-hand of great Power, and is about to come on the clouds of heaven.' For this statement of his faith he was stoned, probably in the year 70, at the instigation of 'the priests and Pharisees,' when he prayed: 'I entreat thee O Lord God and Father, forgive them for they know not what they do.' Hereupon, 'one of the priests of Rechab' cried out saying, 'cease, what are ye doing? He is praying for you.'

These words which Jesus had spoken on the cross had also been repeated by Stephen; and what James said about Jesus sitting on the right-hand of God, as the dying Stephen had beheld him in a vision, does bring the Messianic conceptions of James in a certain connection with the Christology of Stephen, and thus with the conception of Jesus as an incarnate angel, as the Angel-Messiah. But we venture to maintain that this doctrine, which was never recognized by the church at Jerusalem, though it was held by John the Baptist, Paul and Apollos, cannot have been sanctioned by James. On the

assumption that he held and propagated the doctrine of the Angel-Messiah, he must have referred to this conception in his Epistle, which absolutely excludes it.

Had Jesus believed in this interpretation of his Messiahship, the Baptist would have been his disciple, and the apostles could not have been spared in the persecution of 41, which we try to explain as directed solely against the associates of Stephen's faith, that of Essenic dissenters. The doctrine of Jesus as the incarnate angel, who had gone before and followed Israel in the wilderness, the doctrine on the tpyical meaning of Christ's crucifixion and resurrection, and on the atonement by the blood shed on the cross, to all which doctrines James does not refer, these peculiar doctrines of Paul had not been published by him when James wrote his Epistle, in which there is no reference to Stephen or to Paul, and yet, we think to Essenism.

There were sufficient reasons for Eusebius, the contemporary of Constantine, to regard the Epistle of James as 'spurious,' which is not mentioned in the Muratonian fragment of the second century, which the Council of Trent enumerated among the Scriptures of second order, and which Luther condemns.

The fourth Gospel asserts that about seven months before the crucifixion of Jesus, his brothers were unbelievers. This statement has been accepted as historical, and likewise that in the Acts, that the 'brethren' of Jesus joined on the day of Pentecost the twelve apostles, all mentioned by name, with their women and Mary the mother of Jesus. This has led to the supposition that the brothers of Jesus must have all been converted shortly before his crucifixion or immediately after his resurrection, perhaps by the special apparition of the risen Jesus to James, to which Paul and the Gospel to the Hebrews refers.

Without here referring to the results of critical investigations respecting the Gospels, it must suffice to say that the narrative in the fourth Gospel on the Passover is now proved not to have been written by John or any of the twelve apostles. For by it is confirmed Paul's theory on the third day according to the Scriptures, which is opposed by the first three Gospels, therefore by the Tradition of the Twelve. The statement about the unbelief of the brothers of Jesus we interpret to mean, that they did not believe in the Gospel of which Paul wrote that it should 'afterwards' be revealed. The final revisors of the fourth Gospel saw the necessity of rendering impossible the supposition that James could have been a believer in the true Messiahship when, in his Epistle he does not even indirectly refer to Jesus as the Angel-Messiah, whilst directly opposing the doctrine of justification by faith without the works of the Law, which became the central doctrine of Paul, though it did not originate with him.

James, the servant of God and of the Lord Jesus Christ, in writing to the scattered Jews, some of whom had gone to Antioch, refers to 'the beautiful name' of Christians by which the receivers of his Epistles were called, a name which originated at Antioch, according to the Acts. What were the relations between the church at Jerusalem and that at Antioch?

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WOOLMAN, CHARLES T. A View of Manchester. A poetical sketch of the people and business. 70 verses. Broadside. In the '40's.

PERTAINING TO MANCHESTER.

The following poems are about, or imprinted at, Manchester, and indirectly relate to the city or its residents:

[ADAMS, PHINEAS]. "When I left thy shores, O Naxos," written by Lord Byron, was sung by Mrs. G. B. B. at a reception of Col. Phineas Adams nearly 70 years ago.

BROWN, SYLVANUS. Poem on Taxation, 1868. Poem prepared for Celebration of 150th Anniversary of Nutfield (Londonderry), June 10, 1869. (Committee declined to have it read on th e occasion.) Published in quarto form for distribution. 1869.

CAVERLY, ROBERT B. The Merrimack and its Incidents. An epic. Cloth; 12mo. pp. 80. Boston, 1866.

COLBY, H. W. To Bessie B. Hunt. *Boston Journal*, March 10, 1883.

COLBY, JOHN STARK, A Romance of Maine in Blank Verse and other poems. "An ill-favored thing, Sir, but my own." — *Shakespeare.* 12mo. pp. 112. Boston, 1880.

COLT, MRS. S. S. I'll Carry You Safe. Also other poems in *Colt's Monthly.* 1866.

FRENCH, BENAJMIN B. Fitz Clarence. A poem. 8vo. pp. 32. 1544.

——— Stanzas written on seeing a tear fall from a mother's eye on the forehead of her deceased infant.

GUNNISON, E. NORMAN. Our Stars. Dedicated to Hooker's Division. 12mo. pp. 120. Philadelphia, 1863. Second edition, for the Army of the Potomac. 1865.

——— One Summer's Dream. An Idyl of the Vineyard ; and other poems. Cloth ; 12mo. pp. 176. York, Penn., 1876.

——— The Grangers. 8vo. 1867.

——— Song and Chorus, 4to. pp. 6. 1885.

Our Centennial. The Hundredth Birthday. *N. Y. Mercury.* 1876.

HOYT, THOMAS ROWELL. Poetical Work, or Hoyt's Harp. "Goodness shines on all creation." 12mo. pp. 96. Goffstown, 1886.

——— The Cheerful Muse, or Hoyt's Happy Thoughts ; a series of original poems, designed to instruct and amuse the mind. The "Bard of Tibbetts' Hill." 12mo. pp. 48. Goffstown, 1892.

HUTT, FRANK WOLCOTT. Poems. 12mo. pp. 40. Boston, 1883.

KITREDGE, WALTER. Original Song Book. Popular, Humorous, and Sentimental. 16mo. pp. 32. Manchester, 1882.

KIMBALL, REV. SULLIVAN C. Poems. Cloth ; 12mo. pp. 132. Notes, pp. 7. Albany, 1858.

MANN, HERBERT W. Our Neighbors Will Talk You Know. 8vo. February, 11, 1882. Martin's Ferry.

MCKINSTRY, L. C. Garfield. Dedicated to all who love the illustrious dead. 12mo. pp. 16. 1882.

SHIRLEY, MOSES GAGE. A Book of Poems. 12mo. pp. 80.

——— Everyday Rhymes Illustrated by Wilbur L. Duntley. Portrait of the author. Cloth ; 12mo. pp. 160. Manchester, 1892.

SMITH, MRS. REAEKAH. Poems ; with a sketch of life and experience of Annie R. Smith. Cloth ; 32mo. pp. 152. Manchester, 1872.

SONGS OF ISRAEL. Compiled for sacred worship. 24mo. pp. 34. 1872.

TANNER, ABBIE W. Inspirational Poem. Given in Spiritualists' Hall, Manchester. *Banner of Light,* 1869.

VERITY, JOHN S. Poems recited at memorial service of John S. Verity. In "Memorial of John S. Verity." 8vo. pp. 48. Boston 1885.

WALKER, HORACE EATON. The Lady of Dardale, and Other Poems. Portraits of the author and son. 22 illustrations. Dedicated to America. Cloth ; 8vo. pp. 608. 1886.

Note. The volume entitled "Gems for You," collected and edited by Frederick A. Moore ("Eugene Sinclair") contains many poems by various residents of Manchester, in the '40's.

Other poems than those mentioned by many of the above have been published in the local press.

Books and Pamphlets Received.

STELLAR PHOTOMETRY. A paper by Henry M. Parkhurst, of New York City, reprinted from *Astronomy and Astro-Physics*, read at the Brooklyn Meeting of the American Association for the Advancement of Science, August, 1894. Mr. Parkhurst is an astronomer of reputation, and experience, and his papers are concise and can be comprehended by all readers. He was for years the editor and publisher of *The Phonetharz*, a magazine devoted to phonotypy, spelling reform, phonography, and the advancement of literary and social reforms. Received from the author, who is a personal friend and correspondent.

DEDICATION OF CANDIA'S SOLDIERS' MONUMENT. Presented to the town by Ex Governor Frederick Smyth. Addresses and Proceedings, on October 13, 1893, compiled by George W. Browne, Manchester. Cloth. 8vo. pp. 72. Portrait of the Ex-Governor. 1894. Received from the compiler.

THE RIVALRY OF AJAX AND ULYSSES. By Anson G. Osgood, Manchester, N. H. "Sapientia vim vincit." The arguments of the chief clans are drawn from the "Metamorphoses" of Ovid. Octavo, pp. 8. A poem describing the rivalry of the two heroes for the Vulcanian-arms of Achilles, describing scenes and events accurately. Every lover of Homer will enjoy the poem, as every lover of Homer enjoys a new translation of Homer—the diction, the details, the strength of words, and all that goes to assist to *read* Homer.

WHAT IS CHRISTIANITY. REASONS WHY CHRISTIANS SHOULD NOT JOIN A DENOMINATION. Two pamphlets for free circulation on the subjects named. Address Emerson E. Hasty, Richards, Lucas Co., O.

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THE OPEN DOOR. "Behold I have set before thee an open door," (Rev. iii. 8). F. M. Puden, editor. Monthly. Fifty cents a year. Issued by the Philadelphia Church-Association, for the promotion of present dispensational truth, which gathers and prepares the remaining members of the Bride of Christ for her coming Bridegroom. T. S. Drewry, Business Manager, 43 Cros St., Lawrence, Mass.

Books for Sale.

MISCELLANEOUS WRITINGS OF NATHANIEL P. ROGERS. A collection of Mr. Rogers was published in 1849, now out of print. Steel portrait of the author. Contains the essays from the *Herald of Freedom*, published at Concord, N. H. Cloth, pp. 580. 12mo. Price, $1.00. Address this office.

SÖD; the Mysteries of Adonai. SÖD; the Son of Man. Two volumes in one; total pages 520. By Samuel F. Dunlap, a graduate of Harvard College in 1845, author of "Spirit History of Man;" "The Origin of Names;" "The Ghebers of Hebron." Cloth, 8vo. London, 1861. Price, by mail, $5.00. Address this office.

HISTORY OF CANDIA, Rockingham Co., N. H. From its settlement down to the present time. Gathered, arranged, and written by the native Jacob Bailey Moore. 8vo. cloth, pp. 528. Price, $2.25; by mail, $2.50. Portrait of the author for frontis; illustrated with 42 portraits and cuts, natives of the town, buildings, landscapes; map and index; 34 chapters. Every native of old "Charming Fare" should secure a copy. For sale at this office.

The Southern Stenographer.

A journal for the Professional Reporter, Office Stenographer, and Typewriter Operator. Monthly, at 50 cents a year; single numbers 5 cents. Commenced publication, January 1894, and published by the Stenographer Company, Box 157, Charlestown, S. C. C. Irvine Walker, Jr., editor. Liberal premiums have been offered for clubs from a Excelsior Webster Pocket Speller to a Mimeograph or Wire-graph Duplicator. Send five cents for a sample number, and then subscribe for it, and commence to learn the art of stenography: a little practice day by day will make a good reporter in less than a year.

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"In order, next to the Paternal Mind, I, Psyche, dwell, animating all things."

Vol. XIII. FEBRUARY, 1895. No. .2

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PUBLISHED BY

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MANCHESTER, N. H.

1895.

Entered as second class matter at the Post-Office, Manchester, N. H.

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Books Wanted. Historical Relics of the White Mountains. By John H. Spaulding. 16mo. Cloth. pp. 106. Published by Nathaniel Noyes, 11 Cornhill, Boston, Mass.

Laconia ; or, Legends of the White Mountains and Merry Meeting Bay. By an Old Mountaineer. Boston, 1856.

Address Geo. W. Browne, 329 Massabesic St., Manchester, N. H.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*The confidence of divinity is as divinity itself.*"—BENJAMIN BLOOD.

VOL. XIII. FEBRUARY, 1895. No. 2.

THE LOGOS OF SAINT JOHN. Where did John find the doctrine of THE WORD, *The Logos*, and what is it? *En arche en ho Logos, kai ho Logos en pros ton theon, kai theos en ho Logos.* "In a beginning was the word, and the word was with the God, and a god was the word."—*Emphatic Diaglott.* STUDENT.

The doctrine of the *Logos* is one that requires volumes; and on it volumes have been written. Bishop Marsh, in his "Michaelis," says:

"Since, therefore, St. John has adopted several other terms used by the Gnostics, we must conclude that he derived also the term *Logos* from the same source. If it be further asked, Whence did the Gnostics derive the use of the expression, 'WORD'? I answer, that they derived it most propably from the Oriental or Zoroastrian philosophy, from which was borrowed a considerable part of the Manichean doctrines. In the Zendavesta we meet with a being called '*The Word*,' who was not only prior in existence, but gave birth to Ormuzd, the creator of good; and to Ahriman, the creator of evil. It is true, that the work which we have at present under the title of Zendavesta is not the ancient and genuine Zendavesta; but it certainly contains many ancient and genuine Zoroastrian doctrines. It is said, likewise, that the Indian philosophers have their *Logos*, which, according to their doctrines, is the same as the *Monogenes*."

Godfrey Higgins says *Wisdom* was the first emanation from the Divine power, the *Protogonus*, the beginning of all things, the *Rasit* of Genesis, the *Buddha* of India, the *Logos* of Plato and St. John, and the beginning of Creation. Inded, some translations read: "In Wisdom God created the planets and the earth."

The Gospel of St. Peter says: "God has made the the heaven and the earth by the Principle." That is wisdom, the *Hypostasis.*

Extracts from the Blue Laws of Connecticut.

The following extracts from the laws ordained by the people of New Haven, previous to their incorporation with the Saybrook and Hartford colonies, afford an idea of the strange character of their prohibitions. As the substance only is given in the transcription, the language is necessarily modernized :

No quaker or dissenter from the established worship of the dominion shall be allowed to give a vote for the election of magistrates, or for any officer.

No food or lodging shall be afforded to a Quaker, adamite, or other heretic.

If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death.

No priest shall abide in the dominion ; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No man to cross a river but with an an authorized ferryman.

No one shall run on the Sabbath, or walk in his garden, or elsewhere, except reverent to and from meeting.

No one shall travel, cook victuals, sweep house, cut hair, or shave, on the Sabbath-day.

No woman shall kiss her child on the Sabbath or fasting-day.

The sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by oath.

When it appears that an accused person has confederates, and he refuses to discover them, he may be racked.

No one shall buy and sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks or be whipped fifteen stripes.

No minister shall keep a school.

Men-stealers shall suffer death.

Whoever wears clothes trimmed with gold, silver, bone, or lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out, and sold to make satisfaction.

Whoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read common-prayer, keep Christmas or saints-days, make minced-pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and Jews-harp.

No gospel minister shall join people in marriage; the magistrates only shall join in marriage, as they may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them into better hands, at the expense of their parents.

A man that strikes his wife shall pay a fine of £10; a woman that strikes her husband shall be punished as the court directs.

A wife shall be deemed good evidence against her husband.

Married persons must live together, or be imprisoned.

No man shall court a maid in person, or by letter, without first obtaining consent of her parents; £5 penalty for the first offence; £10 penalty for the second offence; and for the third offence, imprisonment during the pleasure of the court.

Every male shall have his hair cut round according to a cap.

The intuitive faculty is a ray of the Deity, and beholds essence. The Soul that follows its divine parent is therefore a wonder.—*Robert A. Vaughan.*

"Given: the present condition of an individual (*monas*) to find its past and its future *ad infinitum*;" the Divine Mathematician ever solves this problem.—*Leibnitz.*

THE PANTHEON. Hermes is credited with giving the following seven names to the Pleiades. Where are the names found ? "The Divine Pymander" does not seem to reveal the information (Vol. XII, p. 144.

Méne, Zeus, Ares, Paphíe, Krónos, Helias, Hermēs.

ELWYN.

We have searched "The Divine Pymander" several times for this same information, but without success. Bunsen's "Records of the Past" says, "There may be truth in the assertion that the esoteric religion of ancient Egypt centered in a doctrine of unity, manifested through the heterogeneous crowd of popular deities."

M. Chabas, who is well entitled to speak for Egypt, says that "the Egyptian doctrine revealed to the initiated the unity and incomprehensibility of God, while the multitude was abandoned to the cult of material symbols." And these modern writers have been anticipated by an ancient writer who has left on record the theogony of the gods. Robert Brown believes this is quoted by Athenæus and he thinks it has been attributed to Hermesianax (Lord Hermes).

These three translations are by Alexander Wilder, M. D., Newark, N. J. He says: "It is but a simple assertion that the plurality of divinities in the Grecian pantheon are comprised in One Godhead. There are several fragments extant, differing in expression, but offering the same sentiment. A prominent one is in the Book of Deuteronomy: "*Yava*—our Godhead--he is One."

1. The Greek names as rendered by Grote, and others:

Plutô, Persephonê, Dêmêtêr, Kypris, Erôtês,
Tritonis, Nêreus, Têthys, the dark-haired One;
And Hermês, Hêphaêstos the renowned, Pan, Zeus, and Hêrê,
Artemis, and the far-shooting Apollo, are one sole God.

2. The names changed for Latin:

Pluto and Persephone, Ceres, Venus, Cupid,
Pallas, Nereus, Tethys, dark-haired Neptune,
Mercury, Vulcan, the noble Pan, Jove and Juno,
Diana and Apollo shooting from afar, are but one God.

3. A paraphrase:

Pluto and Persephonê rulers of the underworld,
Dêmêtêr worshipped in the mystic orgies;
Kyprian Aphroditê and Erôs with his bow;
Athena the wise; Nreêus the father of the rivers;

Têthys mother of the ocean, dark-haired Poseidôn ;
Hermes the herald of the gods, Hephaestos lord of fire ;
Illustrious Pan, immortal Zeus and Hera ;
Artemis and Apollo acting from afar ;
And these are but the One Sole Divine.

The names are in a more modern form, as perhaps employed at Alexandria, and minor divinities seem jumbled with the nobler ones. In the Orphic Fragment, in Squier's "Serpent Symbol," only the twelve Olympians are named, and grouped as one — "all contained in the Great Zeus."

THE GAYATRI. The following verse is the most celebrated of all in the Vedas, and is called the *Gayatri :*

"Let us adore the supremacy of that divine Sun, the Godhead who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat."

THE UNIVERSAL TEXT. The following text has been called the universal creed, and by some said to be the essence of theosophy :

"Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts x, 34-35).—*Peter.*

THE UNIVERSAL WORSHIP. The following sentiment is found in in the Bhavagad Gîta, which is peculiar to the religion of Brahma, and is considered to be true worship :

"They who serve other Gods with a firm belief in doing so, involuntarily worship me. I am he who partaketh of all worship, and I am their reward."

COUNSELS. 1. Assert only what you *really* know to be true.

2. Deny only what you *positively* know to be false.
3. Let all else remain open to patient investigation.
4. Beware of logomachy ; think by true ideas, verified by facts.
5. Never fear that Truth will really injure goodness.
6. Give every man's opinion their best construction.
7. Truth is real victory even to those whom it vanquishes.

The true secret is :

LET THE GREATEST OF ALL MAKE THEMSELVES THE BEST SERVANTS OF ALL.
—*P. Melville.*

JEHOVAH—A NAME. Edward G. King, in his monograph on "The Names of God," Part I, p. 34, says :

"It is undoubtedly true that his name (Jehovah) is found in the 18th line of king Mesh's inscription (on the Moabite stone), but a little consideration will lead us to suspect that it there stands for the name of a man and not for the name of God at all."

Is there an instance in the Bible where the name Jehovah was the name of a man." (Vol. XI, p. 300.) A. MASON.

We reply to this "MASON" by giving the different renderings of a text in Genesis (iv, 26). Suidas, under the heading "*Seth*," says:

"Seth was the son of Adam ; of this it is said, the sons of God went in unto the daughters of Men ; that is to say, the sons of Seth went in unto the daughters of Cain. For in that age Seth was called God, because he had discovered Hebrew letters, and the names of the stars ; but especially on account of his great piety, so that he was the first to bear the name of God."

Theodoret refers to this same verse, and renders it as follows :

"And to Seth, to him also there was also born a son ; and he called his name Enos ; then began men to call upon the name of the Lord ;"

Or, as the marginal reading has it :

"Then began men to call themselves by the name of the Lord."

Aquila interprets it in a slightly changed form :

"Then Seth began to be called by the name of the Lord."

Theodoret says, "these words intimate his piety, which deserved that he should receive the sacred name ; and he was called God by his acquaintances, and his children were called the sons of God, just as we term Christians after Christ."

Anastasius of Sinai, has the following in refernece to Seth :

"When God created Adam after his image and likeness, He breathed into him grace, and illumination, and a ray of the Holy Spirit ; but when he sinned this glory left him, and his face became clouded. Then he became the father of Cain and Abel. But afterwards it is said in Scripture, 'He begat a son in his own likeness, after his image ; and called his name Seth ;' which is not said of Cain and Abel ; and this means that Seth was not begotten in the likeness of fallen man and after the image of Adam in Paradise ; and he called his name Seth, that is by interpretation, 'Resurrection,' because in him he saw the *resurrection* of his departed beauty, and wisdom, and glory, and radiance of the Holy Spirit. And all those then living, when they saw how the face of Seth shone with divine light,

and heard him speak with divine wisdom said he is God ; therefore, his sons were commonly called the sons of God."

The name Jesus was a common name of persons before and after the Christian era ; and in new Testament times, several persons bore the name besides Jesus the Christ ; see Acts vii, 43 ; Col. iv, 11 ; Heb. iv, 8 ; Acts xiii, 6. Also, Christ is a well known proper name : One of the best translations of Homer's *Iliad*, with Prolegomena and critical notes, is by Dr. W. Christ, published at Munich, 1884.

PRECESSIONAL YEAR. " Important discovery in astronomy, communicated to the Astronomer Royal, December 21, 1846. That the sun revolves around the planets in 25,748⅔ years, in consequence of the combined attraction of the planets and their satellites, and that the earth revolves around the moon in 18 years and 228 days." By D. T. Glazion.

This book is said to have been sold in London in 1846-1847. (Vol. XII, p. 48.) Augustus DeMorgan mentions this work in his " Budget of Paradoxes," p. 253. We observe this 25,748⅔ years is very nearly that for the precession of the equinoxes as noted in your table (Vol. XII, p. 262), as that of the chronologist William Hales. It seems to me that Mr. Glazion only calculated the Great Year so called and misinterpreted the phenomena which produced it. The 18 years and 228 days is only a little short of the Metonic Cycle of 19 years, and needs no explanation in detail. Mr. Glazion, it will be noticed, dates his letter at the winter solstice. T. H. E.

HOMER AND JOSEPHUS. Where in Josephus' works does he refer to Homer or his poems ? A READER.

The famous passage in Josephus (A. D. 90)) is found in his work, " Against Apion," book I, par. 2 :

" However, there is not any writing which the Greeks agree to be genuine among them ancienter than Homer's poems, who must plainly be confessed later than the seige of Troy ; nay, the report goes, that even he did not leave the poems in writing, but that their memory was preserved in songs, and they were put together afterward, and that this is the reason of such variations as are found in them."—*Whiston's Translation.*

Josephus is endeavoring to maintain that no argument against the antiquity of the Jews can be drawn from the silence of Greek writers.

Magical Aphorisms of Eugenius Philalethes.

TRANSLATED FROM THE ORIGINAL BY DR. W. WYNN WESTCOTT.

These comprise the primal and ultimate truths :

1. The Primordial Point existed before all things, even the Mathematical Atom, but was diffusive. The Monad explicit, and the Myriad implicit. Then Light existed, and so also Darkness ; Principle and the want of Principle ; All things ; and yet Nothing ; Existence and Negative Existence.

2. The Monad moved itself in the Dyad, and through the Triad ; and the appearance of the second light was produced.

3. Elementary Fire existed uncreated, and beneath the waters clothed itself as with a garment, and became the multiplied Created Fire.

4. By means of reflection from the Superior Fountain, He produced the Inferior Fountain, of a reduced type, with a Triple Countenance.

5. The One created in Unity, and the Trinity distinguished into triple form ; a Quaternary became established ; a connection and a medium of reduction.

6. Water then shone forth from the visible things, being the female of the Incubating Fire, and the pregnant mother of all created things.

7. The Interior void, the Exterior varied in its coverings ; whose belly was as the revolving skies, and covering the enumerable stars.

8. The Creation extended over vast regions ; and even as the offspring was produced, then the Parent disappeared.

9. The Mother, indeed, brought forth shining sons, moving over the world of life.

10. These reproduce the Mother in new forms, whose Fountain maketh music in the Miraculous Grove.

11. This is the Foundation of Knowledge, whoever thou art, thou student of the Mysteries

12. Father of the whole Creation, generated from the Created Son, by the analysis of the ever-living Son.

Now thou hast the highest mystery of the circle of generation.

He is the Son of the Son, Who was the Father of the Son.

Glory be to Deity alone. QUOD SCIS NESCIS.

STEPHEN.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

Stephen, ' a man full of faith and of the Holy Spirit,' was the first of those ' seven men of good report, full of the Spirit and of wisdom,' whom Greek-speaking Jews, Grecians or Hellenists at Jerusalem had chosen among themselves, for the the purpose, it is written, of regulating the support of Grecian widows, whose neglect had caused ' a murmuring.' It will become highly probable that the statement as to these men having been appointed by the apostles is directly connected with the writer's intention to indicate that the Hellenists at Jerusalem belonged to the Christian community presided over by the apostles, that Grecians did not form a sect. The first of the seven deacons was to be regarded as a disciple of Jesus.

We hope to establish our assertion that Stephen applied to Jesus the Essenic and oriental doctrine of the Angel-Messiah, a sectarian doctrine never recognized at Jerusalem. Excepting a few statements in the Scriptures, which, as we have proved, must be connected with astrology, not a single reference is therein contained to the expected Messiah as an incarnate angel. We maintain that Stephen and his associates in the faith were persecuted by orthodox Judaism principally because they identified the promised Messiah with the Angel of God. Whether or not Stephen was a member of the Alexandrian dissenters, the Essenic Therapeuts, he promulgated the principal doctrine of that Brahmanic Būddhism which missionaries of the Indian king Asôka had introduced in Alexander's city two and a half centuries before the Christian era. (XII, pp. 252-260.) It was probably in the synagogue of ' the Alexandrians ' that he publicly disputed with members of this and other synagogues.

The Messianic faith of Stephen was identical with that of the Essenic John the Baptist, except that whilst the latter had taught that the Messiah who should baptize with the Holy Spirit was still future, Stephen believed him to have come in Jesus, that it was not necessary to wait for another as John had taught. Whilst John, whom Jesus had excluded from the kingdom of heaven, died an unbeliever in him as the promised Messiah, Stephen testified by his martyrdom his belief that in Jesus had come the fulfillment of the Essenic expectation of an Angel-Messiah. It cannot be doubted that Stephen regarded Jesus as the incarnation of the premundane and personal Wisdom of God, which had been so mysteriously described in the eighth chapter of the Book of Proverbs, that he held him to be the Angel of God's throne, to whom were applied the Psalmist's words : ' Sit thou on my right hand.'

The transmitted speech of Stephen fully confirms the fact, that he,

like John, protested against the chief doctrine of Jesus on the kingdom of heaven as the rule of the indwelling Holy Spirit in mankind. The Jews resisted the Holy Ghost as their fathers did, who persecuted the prophets of whom Stephen must have thought that they possessed only exceptionally the Spirit of God. It was 'with the hand of the angel which appeared to him in the bush' that Moses was sent by God as 'a ruler and deliverer' or redeemer. Here as in other passages 'the hand' is the symbol of the Spirit or 'name' of God, which was 'in' the angel according to words revealed to Moses. Stephen indicates that Moses, possessing that Spirit wbich was in the angel, led forth his people and wrought wonders and signs forty years. This is that Moses who said to the children of Israel: 'A prophet shall God raise up unto you from among your brethren, like unto me,' that is, a man guided by the Holy Spirit received through the Angel of God. Stephen seems to identify this prophet with the Angel of God who spoke with Moses in Mount Sinai, and who went before and followed the Israelites in the wilderness. Stephen regarded Jesus as the angel and as the prophet like Moses, the promised Messiah.

Stephen indicates that if the Fathers had accepted the 'living words' or oracles which Moses had received through the angel, if they had obeyed Moses, who through the Spirit had communion with the angel, as the angel with God, then also in them the Holy Spirit might have been effectual. But Stephen accuses his contemporaries in Israel, that they had then become 'betrayers and murderers of 'the Righteous One' shown them by the prophets, of Jesus the Angel-Messiah, crucified seven years ago.

The narrator closes his report on Stephen by the statement that he, 'being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.' Having prayed to the 'Lord Jesus' that he might receive his Spirit, and not lay this sin to the charge of those who stoned him, Stephen fell asleep, a martyr of his faith.

AN AGNOSTIC CREED. He whose birth is through love, whose coming is one of joy, is of immaculate conception.

He who in his heart finds hate for none, who crucifies self upon the cross where dies ambition, and hope of worldly gain, is Christ.

He who through knowledge lifts humanity to higher planes, is a savior of the world, and in sinking self in deeds of love becomes God-man. — *Bryan.*

BARNABAS.

BY ERNEST DE BUNSEN, LONDON, ENG.

Joseph, surnamed by the apostles Barnabas, 'the son of exhortation,' that is, of inspired prophetic speech, is in the Acts called a Levite born in Cyprus; he possessed some landed property in Palestine, as Levites were permitted. Some Grecians, that is, Greek-speaking Jews, to whom Stephen probably belonged, and who were scattered after his martyrdom, had travelled to Antioch, and there spoke 'the word' to Jews only. 'But there were some of them, men of Cyprus and Cyrene who, when they were come to Antioch, spoke unto the Grecians also, preaching the Lord Jesus.' Barnabas of Cyprus may have belonged to those men of Cyprus who at Antioch showed their sympathy with Greek-speaking Jews and thus with associates of Stephen's faith, some of whom had been scattered to Antioch. Barnabas was at the head of the Antiochian church. It is our principal object to point out the direct connection of the church at Antioch with Essenic christianity, as opposed to the aboriginal christianity, the center of which was Jerusalem. (See XII, pp. 253-260.)

So important was it held by Luke or by a later revisor of the Acts to prevent the very idea as if the twelve apostles did not recognize the Grecian Jews at Antioch, that in this narrative these are explained to have been in harmonious communion with the apostles. The report concerning them having come to the ears of the church at Jerusalem, about the hand, or Spirit, of the Lord being with them, and about the great number that believed and had turned to the Lord, the apostles sent Barnabas unto Antioch. It is thereby implied that Barnabas had been known by them before, possibly in connection with Antioch. When he was come to Antioch, and had seen the grace of God, and exhorted them all that 'with purpose of heart,' that is, with the resolution to be guided by the indwelling Spirit, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord. And he went to Tarsus, again to seek for Saul, and when he had found him he brought him unto Antioch. And it came to pass, that they (Barnabas and Paul) remained together in the (Antiochian) church a whole year, and taught much people, and that the disciples were first in Antioch first called Christians.'

'Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world, which came to pass in the days of Claudius.' This can no more be accepted in its literal sense than the record that 'all the world'

went to buy corn from Joseph. A famine did take place in the fourth year of Claudius, 44; and though it spread only over Judæa and adjoining countries it raged chiefly at Jerusalem. We are told that the disciples at Antioch determined that every one of them should 'send relief unto the brethren who dwelt in Judæa; which also they did, sending it to the elders by the hand of Barnabas and Saul.' When these two had fulfilled their mission of charity. they returned from Jerusalem to Antioch, taking with them John Mark, a cousin of Barnabas. Did this journey of Barnabas and Saul actually take place?

According to to the Acts Paul was at Jerusalem in the year of the famine, that is, in 44, the year of Agrippa's death. We can bring this date into perfect hnrmony with the date of Paul's own account of his first journey to Jerusalem three years after his conversion, that is, in 44, if as we submit, his journey to Damascus took place in 41. The same date given by Paul and also in the Acts for his first journey to Jerusalem renders it all the more surprising that Paul does not refer to his then having been introduced by Barnabas to the twelve apostles. Contrariwise he writes to the Galatians that three years after his conversion he went up to Jerusalem, not with Barnabas nor beeause of the famine, but because he wished 'to make the acquaintance of Cephas.' Though he tarried with him fifteen days, he declares in the most solemn manner that he did not see any other of the apostles, save James, the Lord's brother. According to the Acts it was on the occasion of his first journey to Jerusalem in 44 that Paul 'assayed to join himself to the disciples'; but they were all afraid of him, not believing that he was a disciple; Barnabas brought him to the apostles, told them that Paul had seen the Lord on the way to Damascus, that he had spoken to him, and how at Damascus he had preached the name of Jesus freely. 'And he (Saul) went in and out at Jerusalem, and made known the name of Jesus freely.'

It was fourteen years after his conversion, that is 55, on Paul's second journey to Jerusalem, that Barnabas accompanied him, and not till then, according to Paul's positive statement, did he see the twelve apostles, in the name of whom James, Cephas and John, to whom he refers as held to be 'pillars,' gave him and Barnabas the right hand of fellowship. This was done on the understanding, which was not acted upon, that Paul and Barnabas shall go unto the Gentiles, and the Twelve to the circumcision. Paul had wisely not referred in his Epistles to the essential doctrinal differences between his doctrine and that of the apostles, and therefore it could be easily be implied in the Acts that such differences of doctrine never existed. It was considered best not to refer to Paul's having openly opposed Peter at Antioch, because he was a hypocrite, as was even Barnabas, and the rest of the Jews. Peter was blamed for living as the Gentiles, and for yet compelling these to live as do the Jews. This dissimulation of

Peter and Barnabas caused by the presence of emissaries from James.

We can ncw assert that the journey of Barnabas and Saul from Antioch to Jerusalem, in the year of the famine, 44, has not taken place; but that Paul's first journey to Jerusalem took place in that same year 44, though under different circumstances. In that year Agrippa died, before which event neither Paul nor Peter could have shown themselves at Jerusalem. The object of the Acts in inverting the journey of Barnabas and Saul to Jerusalem in 44, when Paul is said to have gone in and out with the apostles, may now safely be explained to have been to show what good relations had always existed between the church at Jerusalem and that at Antioch. We have now to point out that the Antiochian church was the metropolis of Essenic christianity, which was never recognised at Jerusalem.

The method traceable in the narratives of the Acts about the relations between the church at Antioch and that at Jerusalem is only a confirmation of what Zeller, Holtzman, and others have fully established, as we pointed out, that the Acts have not a purely historical object in view, and that the surprising agreement between the therein recorded actions of Peter on one side and Paul on the other, bespeak a marked tendency of bringing about the peace of the churches by compromises between what must now be called hostile parties, by prejudiced amalgamations of two different traditions in the apostolic age. On these grounds we cannot hesitate to regard as unhistorical the narrative in the Acts refering to the ordination of Barnabas and Saul for missionary work, by fasting, prayer and laying on of hands; since which recorded event Barnabas and Saul, though not belonging to the number of the Twelve, were both recognized as apostles, as was also later Apollos, according to Paul. This recognition by the apostles at Jerusalem of the two leaders of the church at Antioch can never have taken place if we succeed in establishing the fact that the two traditions now proved to have existed in the apostolic age referred to aboriginal and to Gnostic christianity respectively.

Barnabas occupied in the Antiochian church a position similar to that of Peter at Jerusalem. He had introduced Paul to that church, but not, as we proved, to the apostles at Jerusalem. Whether or not we assume the Levite from Cyprns to have been among the men from Cyprus who preached at Antioch the Lord Jesus to Greek-speaking Jews or Hellenists, who had gone to that city during the perseeution which arose on Stephen's death, we shall not err if we connect Barnabas with associates of this martyr's faith. His Epistle, recognized as his by early fathers of the Christian church, and not attributed to any other author, prove him to have applied to Jesus the Essenic doctrine of the Angel-Messiah, as Stephen had done before him, whom Paul followed in the propagation of this doctrine as we prove farther on.

The Epistle of Barnabas is quoted, generally in the text transmitted

to us, by Clement of Alexandria seven times, by Origen three times, and its authenticity, though not its authority, is allowed by Eusebius and Jerome. In this Epistle Christ is said to have been 'the Son of God' to whom the God Father addressed the words recorded in Genesis 'Let us make man in our own image.' Jesus Christ, whom Stephen identified with the angel who went before and followed the Israelites, in the wilderness, as Paul did after him, is by Barnabas described as Lord of the earth, who appeared in the flesh, died to abolish death, and rose again to show the way of life beyond. Jesus was 'not the Son of Man but the Son of God.' Barnabas thereby denied Paul's doctrine that Christ was born of the seed of David according to the flesh. The christology of Barnabas was that of Stephen on the Angel-Messiah, which Paul and Apollos developed. Barnabas explains Christ's death and resurrection as acts of his own, in conformity with a direct command of his Father. The leader of the church at Antioch and joint worker there with Paul, does not connect Christ's death and resurrection with the unhistorical theory of Paul that these two events were typified by the Mosaic institutions of the slaying of the lamb and the offering of the first-fruits. (XII, pp. 145-148.) The independence of Barnabas from Paul's chief doctrine is all the more surprising because according to the Epistle of Barnabas, as according to Paul's Epistles, the true doctrine of Christ can only be found by a figurative interpretation of the Old Testament, which in all things pointed to Christ. Barnabas regarded the brazen serpent as a type of the Messiah (comp. John iii, 14).

Among the joint workers and collegues of Barnabas at Antioch the Acts mention Manaen or Menahem, who is there stated to have been brought up with Herod. All these men are called 'prophets and teachers,' Barnabas being enumerated first and Paul last. Manaen's Hebrew name and his connection with Herod render it certain that he was a Jew. This Herod we interpret with others to have been Herod Agrippa II, who was only seventeen years old when his father died in 44; and we identify the Manaen of the Acts with the Manaen of Josephus, with the Essene to whom God had given the foreknowledge of future events. Manaen saw once Herod (Agrippa II) when a child and at Rome, where the future king was educated, and on the way to school, 'saluted him as king of the Jews,' which prophecy soon afterwards turned out to be true, in consequence of which Agrippa honored all Essenes. Josephus adds that many of them 'by their excellent virtue have been thought worthy of this knowledge of divine revelations.' Manaen the Essenic prophet, possibly several years older then his schoolfellow Agrippa, though still very young, may have been chosen, because of his rare gift of prophecy, as one of the 'prophets,' at Antioch. Josephus mentions another Essene, Simon, who in A. D, 6, rightly expoundedto Archelaus at Jerusalem a dream which five

days later becam e verified by a quite unexpected message from Augustus.

Of Symeon Niger we only know that he was a Jew by birth, and Lucius of Cyrene, capital of a Greek colony in northern Africa, probably belonged to those who, being scattered abroad upon the persecution which arose about Stephen, went to Antioch preaching the Lord Jesus. The five prophets and teachers at Antioch were all born Jews and not one of them, excepting Paul, can be asserted to have been at Jerusalem before he went to Antioch. We shall point out that Saul had separated himself from the recognised Judaism and was not believed by the Christian disciples at Jerusalem to be a disciple till fourteen years after his conversion to the faith of Stephen. Then the twelve apostles gave unto him and Barnabas the hand of fellowship, under circumstances to which we have referred, and which cannot be harmonised with the narrative in the Acts about the apostolic council at Jerusalem. This narrative we regard as unhistorical, as composed with the object of hiding the doctrinal dualism now proved to have existed in the apostolic age, and of legitimizing Paul's speculative doctrine on Christ as the Angel-Messiah. This doctrine we trace to Stephen, to Barnabas, to Paul and Apollos. We connect it with the universalist Essenes of Alexandria, represented by Stepheu and Paul, and with the law-abiding and Gentile-excluding Essenes of Palestine, represented by Barnabas, as is proved by his Epistle.

This Epistle of Barnabas, in its present gradually enlarged form. Hilgenfeld supposes to have been composed in 97; others placed it early in the second century. All modern critics have protested against what we consider very unsuspicious extracts from this Epistle by the most learned Fathers of the Church. This unanimous protest is perhaps sufficiently explained by the undeniable fact that the accepted genuineness of the Epistle implies the connection of Barnabas, like the Baptist, Stephen, Paul, and Apollos, with Essenic christianity as opposed to aboriginal christianity. This interpretation is somewhat confirmed by the separation of the church at Jerusalem from that at Antioch, one of the leaders of which was an Essene, and which we try to connect with Gnostic christianity far as the amalgamation, in the Acts of two distinct traditions permits such an attempt. The lately established solution of the problem represented by the Apocylypse, the proof of a double authorship of the same, of a Jewish Christian antipauline record, later amalgamated with a Pauline record, offers a welcome confirmation of our thesis. (See XII, pp. 237-240).

"Except ye make the right-hand as the left-hand, that which is upwards as that which is downwards, and that which is before as that which is behind, ye shall not o:.ow the kindgom of God."—JESUS THE CHRIST. (See "Clementine Homilies," III, 53.)

Iesous Christ Sonne of God the Saviour.

An old English translation of the Sibylline acrostic, on the words from which the Greek word *Ichthus* (fish) as formed from the Greek, is given here in the antiquated orthography. It is taken from Rev. James Townley's "Essays on Various Subjects of Ecclesiastical History and Antiquity," p. 103. London, 1824.

*I*n signe of Domes-day, the whole earth shall sweate ;
*E*uer to reigne, a King in heau'nly seate
*S*hall come to judge all flesh. The faithfull, and
*U*nfaithfull too, before this GOD shall stand,
*S*eeing him high with Saints, in Time's last end.

*C*orporeall shall hee sit ; and thence, extend
*H*is doome on soules. The earth shall quite lie wast,
*R*uined o're-growne with thornes, and then shall cast
*I*dolls away, and treasure. Searching fire
*S*hall burne the ground, and thence it shall inquire,
*T*hrough, seas and skie, and breake Hells blackest gates.

*S*o shall free lights salute the blessed states
*O*f Saints ; the guilty lasting flames shall burne ;
*N*o act so hid, but then to light shall turne ;
*N*or brest so close, but God shall open wide.
*E*ach where shall cries be heard, and noyse beside

*O*f gnashing teeth. The Sunne shall from the skie
*F*lie forth ; and starres no more mooue orderly.

*G*reat Heauen shall be dissolv'd, the Moone depriu'd,
*O*f all her light ; places at height arriv'd
*D*eprest ; and vallies raised to their seate ;

*T*here shall be nought to mortalls, high or great.
*H*ills shall lye leuell with the plaines ; the sea
*E*ndure no burthen ; and the earth, as they,

*S*hall perish cleft with lightning ; every spring
*A*nd river burne. The fatall trumpe shall ring
*V*nto the world, from heauen, a dismall blast
*I*ncluding plagues to come for all deedes past.
*O*ld Chaos, through the cleft masse, shall bee seene,
*U*nto this Barre shall all earths' Kings conueene ;
*R*iuers of fire and Brimstone flowing from heauen.

(Vols. III, 136, 137 ; VII, 190, 191, 209 : VIII, 396 ; IX, 77 ; XI, 294)

Calendar Quotations and Authors. Vols. I-XII.

Amicus Plato, amicus Socrates, sed magis amica veritas. *Cicero.*
All things are double, one against another. (Eccl. xlii, 24.)
All things are ordered in measure,and number, and weight. (Wis. xi, 20.)
All things began in order; so shall they end. *Thomas Browne.*
And Enoch walked with the Gods, and the Gods took him. (Gen. v, 24.)
A noble Soul has no other merit than to be a noble Soul. *Schiller.*
A philosopher resteth not, unless he have the center of a thing. *William Law.*
A quaint and curious volume of forgotten lore. *Edgar A. Poe.*
{ Attempt the end, and never stand to doubt, } *Robert Herrick.*
{ Nothing's so hard but search will find it out. }
Be careful to observe the truth in all things. *Zoroaster.*
Be swift to hear, slow to speak, slow to anger. (James i, 19.)
Blessed is the man that meditates good things. (Eccl. xiv, 23.)
Conduct is at least three-fourths of life. *Matthew Arnold.*
Daylight and Truth meet us with a clear dawn. *John Milton.*
Defer not till to-morrow to be wise, *Congreve.*
Diruit, ædificat, mutat quadrata rotundis. *Horace.*
Every being is his own center to the universe. *Mrs. E. B. Browinng.*
Error belongs to the libraries, Truth to the human mind. *Goethe.*
Every hidden science is but a letter detached from JEHOVAH. *Alphonse Constant.*
Every human being is a center of the universe. *James L. Basford.*
Every man is a valuable member to society, who . . produces knowledges for men. *James Smithson.*
Evil is the dark son of Earth (Matter), and Good the fair daughter of Heaven (Spirit). *Confucius.*
From God let us begin; in God let us end. *Theocritus.*
Gather up the fragment, that nothing be lost (John vi, 12). *Jesus.*
Geometrical equality can do great things, among gods and men. *Plato.*
God could not change the relation between the diameter and circumference of a circle. *Robert Ingersoll.*
{ God is a circle whose circumference is everywhere. } *Hermes, St. Au-*
{ God is a circle whose circumference is nowhere. } *gustine, Pascal.*
God perpetually geometrizes. *Plato.*
Go on and the Light will come to you. *Jean D'Alembert.*
Give me a place to stand and I will move the world. *Archimedes.*
Grant that the knowledge I get may be the knowledge worth having, *Thomas à Kempis.*
Great is Truth and mighty above all things. (1 Esdras iv, 41.)
Heaven is one; how can there be more than one God there? *Lao Tseu.*
He is a rash man, who . . pronounces the word *impossible.* *Arago.*

He that hath understanding, to understand, let him understand.
Eugenius Philalethes, Junior.
He who lived long ago, in the morning of the world, when earth was nearer heaven than now. *Browning.*
He who knows himself knows his own Creator. *Hadees.*
He who knows himself, knows all in himself. *Q. Fabius Pictor.*
History is philosophy teaching by example. *Thucydides.*
How can I think each separate, and all one ? *Orpheus.*
How oft we lay the volume down to ask. *Charles Sprague.*
Humanity is but a man who lives perpetually, learns continually. *Pascal.*
I cannot tell how the truth may be. *Thomas Campbell.*
ICHTHUS—This single word coutains a host of sacred names. *Optatus.*
If Jupiter were to speak, he would speak as Plato did. *Cicero.*
In order,next to the Paternal Mind, I, Psyche, dwell, animating.
Zoroaster.
Intellect is the fountain of words, and speech is its mouthpiece.
Philo Judæus.
In the beginning there arose the Source of Golden Light. *The Vedas.*
In the friction of minds there must be scintillations of Light.
Henry A. Brown.
I pause for a reply. *Shakespeare.*
It is more blessed to give than to receive (Acts xx, 35). *Jesus.*
It neither speaks nor hides, but *signifies.* *Heraclitus.*
Knowledge is the material with which Genius builds her fabric.
William C. Bryant.
Know Thyself descended from Heaven. *Juvenal.*
Listen to him who shows himself ready to be instructed by others.
Zenodotas.
Learn by studying the harmonies and revolutions of the all. *Plato.*
Learn to know all, but keep thyself unknown. *Iræneus.*
Leave no stone unturned. *Euripides.*
Let no one ignorant of geometry enter here. *Plato.*
Let us be silent, so we may hear the whispers of the gods.
Ralph Waldo Emerson..
Light at any spot in the world's space creates a central point. *Oken.*
Manifest is Truth when it shines, more manifest when it speaks.
Taliessin.
Man is the first dialogue that Nature held with God. *Goethe.*
Many people know many things, no one everything. *Edward Coke.*
Mathematics is the science which draws necessary conclusions.
Benjamin Peirce.
Men were our masters to teach, we learn silence from the gods.
Plutarch.

{ Multæ terricŏlis linguæ, cœlestĭbus una, } *Henry Carey.*
{ Many languages on earth, in heaven but one. }

My secret is for me and the children of my house. *Jesus.*
Nothing is lost, but all transmutes and becomes. *Giordano Bruno.*
Number, weight, and measure are the foundations of all exact science, *Sir John Herschel.*
Once more, search with me. *Shakespeare.*
One Truth is clear, WHATEVER IS, IS RIGHT. *Alexander Pope.*
Philology is the mathematics of the Soul. *J. P. Lesley.*
Philosophy is the complement of Theosophy. *A. Bronson Alcott.*
Plato, thou reasonest well. *Joseph Addison.*
Plato, the most divine, most holy, most wise man, the Homer of philosophers. *Panætius.*
Rich is that universal self whom thou worshipest as the Soul. *The Vedas.*

{ Seven hours to law, to soothing slumber seven, }
{ Ten to the world alot, and all to heaven. } *Sir William Jones.*

Science may become divine by admitting Him who is the light of the world. *John James Garth Wilkinson.*
Stand out from between me and the sun. *Diogenes.*
Still does the old instinct call back the old names. *Schiller.*

{ The action of the *Iliad* is centrifugal ; }
{ While that of the *Odyssey* is centripetal. } *William D. Geddes.*

The beginning of wisdom is the beginning of spiritual power. *Paraeclsus.*
The center of each thing is Spirit, coëxisting with the Word. *Jacob Behmen.*

{ The cosmos is the champion of the just }
{ The world fighteth for the righteous, } (Wisdom xvi, 17.)

The Divine Spirit is to the Soul what the Soul is to the Body. *Plutarch.*
The goal of Truth is the Atlantis of the Soul. *Corneille.*
The gods are come down to us, in the likeness of men. (Acts xiv, 11.)
The greatest disease of the Soul is ungodliness and ignorance of God, *John David Chambers.*
The great ocean of Truth lay all undiscovered before me. *Isaac Newton.*
The heart is the place where the Soul is at its own home. *Oehler.*
The hidden secret of the universe is powerless to resist the might of thought. *Hegel.*
The human soul is infinitely richer than it is itself aware of. *Leibnitz.*
The inhabitants of earth have many tongues, those of heaven but one, (Many languages on earth, in heaven but one.) *Henry Carey.*
The laws of nature are the mathematical thoughts of God. *Plato.*
The life of man stands much in need of calculation and number. *Epicharmus.*
The mathematical intellect is the criterion of Truth. *Philolaus.*

The name—JEHOVAH—is the basis of our dogma and of our mystery. *Reghellini.*

The one thing in the world of value is the active Soul. *Ralph Waldo Emerson.*

There is abundance of knowledge, yet but little Truth known. *Sandivogius.*

There is a nearer way to heaven than Homer's chain. *Thomas Browne.*

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy. *Shakespeare.*

The last of crimes which is forgotton is that of announcing new truths. *Thomas.*

There is no religion higher than Truth. *The Maharajahs.*

There's a divinity that shapes our ends. *Shakespeare.*

There is no proportion of the Infinite to the finite. *Aristotle.*

The search after Truth is admiration. *Plato.*

The soul has three vehicles: 1 ethereal; 2 aerial; 3 terrestrial. *Thomas Taylor.*

The Supreme Intelligible is to be apprehended with the flower of the intellect. *Zoroaster.*

The time is born for Enoch to speak, and Elias to work again. *The Kabbala.*

The time that bears no fruit deserves no name. *Thomas Young.*

The undiscovered country from whose bourn no traveler returns. *Shakespeare.*

The unity of humanity is the millenium of peace. *Lucy A. Mallory.*

The universe is but a mean between two extremes. *William Hamilton.*

The whole earth is the brave man's country. *Ovid.*

They are never alone who are accompanied with noble thoughts. *Sidney.*

Think on these things (Phil. iv, 8). *Paul.*

This is the way to Light. (Barnabas xiv, 25.)

Thou and I, the one thing; before me thou; that after thee, I. *Simon Magus.*

Thou art an emanation of the Eternal Mind. *Henry W. Longfellow.*

Thought is the source of all that is. *The Kabbala.*

Thou seed of a Divine Mind art sprung from Hercules. *Euripides.*

Time and Space are but inverse measures of the Force of the Soul. *Ralph Waldo Emerson.*

To believe without knowing is weakness; to believe, because we know, is power. *Alphouse Constant.*

'Tis greatly wise to talk with our past hours,
And ask them what report? *Thomas Young.*

To those who LOVE, there is a return from Hades to Light. *Plutarch.*

Truth always has the vantage ground. *Francis Bacon.*

Truth crushed to earth shall rise again. *William C. Bryant.*

Truth for authority, and not authority for Truth. *Lucretia Mott.*

Truth is always strange, stranger than fiction. *George G. Byron.*
Truth is as impossible to be soiled by any outward touch as the sunbeam. *John Milton.*
Truth is established by scrutiny and deliberation. *Tacitus.*
Truth is from Heaven (Nicodemus iii, 12). *Jesus.*
Truth is heavy ; few, therefore, can find it, *Maimonides.*
Truth is the speech of inward purity. *Edwin Arnold.*
Truth must be sought for at the bottom of the well. *Plato.*
Whatever is expedient, is right. *Jeremy Bentham.*
Whatever is right, is expedient. *Herbert Spencer.*
What is, what has been, and what is to be. *Virgil.*
Whatsoever on earth existeth, in a seven it consisteth. *Wueffbain.*
What's done we partly may compute. *Robert Burns.*
When Adam was made, the ancient worlds were called forth again. *The Zohar.*
When found make a note of. *Charles Dickens.*
When we walk toward the sun of Truth, shadows are behind us. *Henry W. Longfellow.*
Who can travel from Dan to Beer-sheba, and cry, 'Tis all barren? *Laurence Sterne.*
Who keeps back Truth a beauteous diamond hides. *E. V. Kenealy.*
Who knows not Circe, the daughter of the Sun? *John Milton.*
Who offends against Heaven has none to whom he can pray. *Confucius.*
Who thinks most, feels the noblest, acts the best. *Philip James Baily.*
Yew, those who know virtue are few *Confucius.*
Zero is the essence of mathematics. *Oken.*

OBLIQUITY OF THE EARTH'S AXIS. A. Bronson Alcott, an accomplished adept in pantheistic theosophy, thought the world would be what it ought to be if he were as holy as he should be; he also considered himself personally responsible for the obliquity of the earth's axis.—*New England Transcendentalism*, by Wm. B. Greene, p. 7.

RULES FOR USING BOOKS. Never hold a book near the fire. Never drop a book upon the floor. Never turn leaves with the thumb. Never lean nor rest upon an open book. Never turn down the corners of the leaves. Always keep your place with a thin book-mark. Never touch a book with damp nor soiled hands. Always place a large book on the table before opening it. Always turn leaves from the top with the middle or forefinger. Never touch a book with a damp cloth, nor with a sponge in any from. Never pull a book from a shelf by the binding at the top, but by the back. Never place another book or anything else upon the leaves of an open book. Never rub dust from books, but brush it off with a soft dry cloth or duster.—*Home Queen.*

Sir Francis Bacon's Cipher Story.

BY BELL CACTUS.

Book II of Bacon's " Cipher Story " closed after the wreck of his little Shallop, he finding himself lying upon the deck of the vessel which had caused the disaster, and by the crew of which he and the Spaniard had been saved.

Book III finishes the story of the Armada, which is thrilling in many instances. The Spanish Armada was a force or fleet applied especially to designate the great expedition sent out against England in 1588 by Philip of Spain, to strike a blow at the Protestant faith of which England was then the bulwark. This fleet was composed of 150 ships, which sailed from Lisbon, and were overtaken by a great storm.

Since I was man such sheets of fire, such bursts of horrid thunder, such groans of roaring wind and rain, I never remember to have heard. (King Lear.)

The town is empty ; on the brow of the sea stand ranks of people. (Othello.)

The sky above was dimmed with hideous clouds of pitch ; the restless winds from out the ground ; all the air with rattling sounds, this clime o'erflowing with black congealed clouds fraught with infectious fogs and misty damps. (Peele.)

This poem of the Spanish Armada was deciphered mostly from the Shakespearian plays, says Dr. Owen ; but portions of it are found in the works of Peele, Green, Marlowe, Burton, and Bacon.

Whether there is any relevancy to the fact of Bacon having written the Shakespearian plays or not in this story of the invincible Spanish Armada, with sound of fame ; upon England's warlike coast arrived ; with horrible assault and fury fell ; in cruel combat joined in right angle, remains a speculation to most minds.

Dr. Owen says he is just going to keep at work until Bacon says he is through, for he may have concealed in those ponderous tomes an original and authentic account of the creation as witnessed by himself. Bacon asserts that he, and not Harvey, hit upon the first idea of the circulation of the blood.

Bacon says: Inferior men who assert the fabric of this history has come together through fortuitous circumstances or chance and not by human skill, are actuated by revenge or the desire to appear wise to the people.

In the first book is Sir Francis' letter to the decipherer. He says:

" My dear lord, vouchsafe to take this oath — Never to reveal this narrative that you have heard, whilst we live, but to publish it as a

posthumous work ; so that posterity may see our genius, and that we may reap the fruit of our modesty."

After this, a description of the queen, General Curse, and Sir Francis Bacon's life. Bacon says why he incorporated the story of the Spanish Aramda in cipher, was to write a clear and informal history of our time. Though we have sometime introduced, by way of ornament to the history, and to give lustre to our name, information and revelation in noble and melodious measure.

The key words of the story of the Armada are ocean, sea, vessel, barract, galley, storm, tempest, Armada, Spain.

The passage about these when rightfully bought together, form a connected narrative. no word is used not found in the original text. Each word or passage once used is eliminated.

After his account of the Armada is Bacon's account of his trip to France and his introduction to the French Court, giving details of the scenes so new to him and illustrating the character of the Court, by its pomp and conversation.

This visit to France he claims forms the groundwork of parts I, II, and III, of the play of Henry VI, the scenes of which are laid in the portions of France visited by Bacon, between the years 1575-76 and 1579.

The great sea fight of 1588 was one of the events of Elizabeth's reign. Had it been published then, it would have called attention to other and more dangerous narratives which the cipher concealed.

The Massacre of St. Bartholomew and the beheading of Mary Queen of Scots, related in Bacon's peculiar style will appear in Book IV.

This newly knit conjunction and inglorious league enters into the secrets of our fifth letter, and I will account in brief and plain form the particulars and strange contract twixt the fair couple of Navarre, Bacon's method was to change the place of words, but gives a guide to take you to the right place; a word to tell you where to stop, and gives a line for a pattern. But unless you have a memory that will enable you to remember the words, no matter how far apart they are, the lines would be very difficult to read, so Dr. Owen asserts. He must write many more books, with no links missing, before his theory will find general acceptance, or it will be proved that he has advanced one step towards demonstrating the fact that William Shakespeare did not write the plays attributed to him. (Vol. XI, p. 124 ; XII, 135, 217.)

GOD AS DEFINED BY ZOROASTER. " God is the first incorruptible, eternal, indivisible, most unlike to everything, the head or leader of all good ; unbribable, the best of the good, the wisest of the wise; He is also the Father of law and justice, self-taught, perfect, and the only inventor of the natural body."

Tne Granite Hills.

BY ARTHUR B. CHILDS.

The Granite Hills ! How sweet those words are always to my ear !
What pleasant thoughts e'er cluster round my native state so dear !
From boyhood's earliest hours I've roamed amidst her hills an ddales,
I've seen her frowning torrents pour, and heard her mountain gales.

Her lakes so smooth, so pure, so clear, bright mirrors of the sky,
No lake of sunny Italy can with their beauties vie.
I've gazed on pictures rare, and drawn with limner's nicest skill,
But ah, no painting gladdens me like old New Hampshire's hills.

When I am gone, I will but ask some quiet shady grove,
That I may slumber undisturbed amid the scenes I've loved.
Then lay me where some silent stream, its narrow channel fills,
With many a leafy bough o'erhead, among the Granite Hills.

Our Rebekahs.

BY REV. R. K. LEE, D. D.

"Man is the glory of the Lord, and Woman is man's glory,"
Said one who spoke the heavenly word, and told a heavenly story ;
The glory of His glory, then — Most Holy while most human —
The crowning light of God and men, the fairest life is WOMAN.

Woman is heaven's warm heart below, this glory we accord her,
To her with honors bright shall go the welcomes of her Order.
While Woman found a bolted door at Athens, Rome, and Mecca ;
Our Temple gates unbar before the Daughters of Rebekah.

Their smiles shall make our darkness bright, their virtues shall defend us,
When evils lie in wait to smite, and sinful powers to rend us ;
Our Lodge, abound, their hearts shall hold, and ring their cheer and chidings,
As Aaron's robe with bells of gold rang out the heavenly tidings.

Their prayers shall bring sweet blessings down, their hymns sound our thanksgiving;
Their hands our works of mercy crown, their lives exalt our living ;
O God, bless woman with Thy love, — with fairest honors deck her,
Then clothe with beauty from above the Daughters of Rebekah.

Veteran Reunion.

The following stanzas were read at the Veteran Odd-Fellows Fifteenth Annual Banquet, in Odd-Fellows Banquet Hall, November 22, 1894, Manchester, N. H., by Maria F. Kidder.

Encamped upon a thousand hills, a mighty host I see,
Their armor flashing in the sun, their banners floating free ;
Thereon in gleaming words of light, that draw all eyes above,
I read the cause for which they fight, 'tis Friendship, Truth, and Love.

The trumpet sounds, and forth they go, to meet the foe's array ;
Now who march forward in the van ? who fight in thickest fray ?
Who still can fight the fiercest blow in battle 'gainst the wrong ?
The hero of a hundred fields, the Veterans of the throng.

Press on ! ye gallant men of might, till victory crowns the day ;
Press on ! till Friendship, Love, and Truth, throughout the world hold sway.
The toil of war has long been yours. the triumph shall not fail ;
All hail ! ye chieftians of the host, all hail ! ye Veterans, hail !

[Address delivered at the 51st anniversary of Hillsborough Lodge No. 2, I. O. O. F., December 17, 1894, Manchester, N. H.]

SECRET SOCIETIES.

NAMES, REMINESCENCES, COINCIDENCES.

BY S. C GOULD, P. G. REP.

Noble Grand, Officers and Brothers, Ladies and Gentlemen;

Societies for mutual benefit have existed in all ages of the world, according to the history of the past, and the duration of each has been measured to a great extent by the honest purposes of their members, adhesion to principles, and to each other, and the amount of good accomplished. The largest, or rather, the most widely known, of secret societies, seem to be the most popular; the oldest regard the ancient laws, customs, ceremonies, landmarks, and words with great veneration. Lights and Truths (Urim and Thummim) have always invited search, and research.

"Light comes from the East" is a world-round, as well as a world-wide, symbolic expression for an increased mental illumination on ancient, arcane, and more or less, mystical subjects. In the primitive ages of the world knowledge of phenomena, both terrestrial and celestial, whether gained by observation or discovery, was more or less communicated to the favored few under cover of secrecy. Tradition, in some of the largest secret societies of the present day, has been the source by which certain scenes, ceremonies, tokens, points, and words have been brought down to those who are initiated members of these prominent and foremost covert orders. Especially is this traditional knowledge an element of the esoteric ceremonies of Masonic, Druidic, Essenic, Sufic, Maccabean, Pythagorean, Enochian, Rosicrucian, and Xenopolitan societies. To some extent this esoteric knowledge is intimated in the ritual of the degrees of this Order, by symbols and okens, but the explanation of the real objects of these tokens seems o have been lost in obscurity, by carelessness, or by the ignorant.

We do not purpose at this time to give a historic account of these more world-wide-known institutions, even separately, as previously mentioned, for nearly all of them exist at this present time in various

degrees, grades, and ranks; and under diversified names, as colleges, encampments, councils, chapters, lodges, tents, courts, citadels, etc.

There is often something in the derivation of the *name* of a society, and the root-meaning of a *name* of its founder, when compared with certain principles, that serves as a key-note with which to uncover and bring to light the objects and aims of a secret order. We will here present a few derivations of these peculiar *names* which have been adopted by some of our ancient and modern societies.

That antidiluvian patriarch named *Enoch* who, as the Pentateuch informs us, "walked with God," is held with equal veneration by the Masonic Brotherhood, with King Solomon, Hiram of Tyre, and Hiram the Builder. Josephus tells us of the two pillars engraved by him with the discoveries made in the primitive age of the world; that they were set up and withstood the flood. But the fact that the name *Enoch* is Hebrew and literally means *the initiator* and *instructor*, gives to us the business and office in which he was engaged, as it was a custom in ancient times to make names to characterize the person and environments. In the Korân he is called *Edris*, and this word means *the learned*. If we were to Anglisize the name *Enoch*, then initiated members of an order would be known as *Enochized* members. The esoteric meaning of *initiation*, according to the Kabbala, was the proper translation of the well-known proverb of Solomon: "Train up a child in the way he should go." The Kabbala gives this translation: "Enoch hath been made into a boy again according to his path." William Law said in his day, 250 years ago: "The time is born for Enoch to speak and Elias to work again." This is equivalent to saying that the time had come for an *initiator* or instructor to be born again and that light and knowledge might increase; or in other words, "Let there be more light." Let the members of our secret societies compare the work as conferred and exemplified at the present time with that even of twenty-five or thirty years ago, before the days of degree staffs and teams, and note the contrast between the ritualistic skeleton of a degree and the drama now enacted and acted in such realistic and scenic manner. Perfection seems to be the desired end to be attained. "*Go on* unto perfection." Thus much for that word *initiate*. The novice or novitiate and neophyte all mean new member.

Written languages constantly change; principles never. Descend-

ing through a long period of years, the principles of this Order remain the same; but the name by which our Order was very early kwown was a beautifully expressed word, says an historian, and that it meant *friends traveling together.* But "friendly travelers" fails to indicate to the unintiated the elevated principles and moral precepts on which it stands. The word *Philodemosians*, from two Greek words *philos* and *demos*, mean "friendly travelers," and is smooth and euphonious. The word was in use many centuries before the Christian era. This name was borne by the seventh Sibyl, but in a reversed form. She was called *Demophile*, the feminine of Demophilos, which Anglicized would give *Demophilians.* This was the Cumean Sibyl, also called Herophile and Amalthæa, and, according to Anthon, lived 700 years before the fall of Troy, or 1884 years before the Christian era. We do not say the Order now known as Odd-Fellows existed as such at that time, but that the words Demophilians, or Philodemosians, meaning "friendly travelers," were in use then. The name can be traced in the middle ages as Xenopolitans, and Perigrinatans Cives, both of which mean "friendly travelers"; and since that time as Fellow-Citizens, Odd Fellow-Citizens, and lastly as *Odd-Fellows.*

It is claimed by many that the name *Maccabee* is derived from the initials letters of the four Hebrew words, *Mi Camocha Baalim Jehovah M C B I.* These words are translated in the Pentateuch: "Who *is* like unto thee, O LORD, among the gods?" These words were said to adorn the banner of Judus *Maccabeus*, and from him the name was per petuated by lineal descent, and from them gave the name *Maccabees* to a society. The symbol of the ancient Maccabees was a *hammer* from *Makkab*, "a hammer," and the Asmonian Judas later was called "the Hammerer." One of the major prophets speaks and says: "How is the hammer of the whole earth cut asunder and broken!"

In 1670, one of the ministries of Charles II was called a *Cabal* because the initial of the five names composing that ministry formed the word C-a-b-a-l. The names of the ministry were

*C*lifford, *A*shley, *B*uckingham, *A*rlington, *L*auderdale.

This accident, or coincident, is said to have popularized the word Cabal so that now it is used synonymous with council, junto, intriguers, or ring. While some believe it to be closely allied to the Hebrew word *Cabbala* which means "secret knowledge."

In the early part of the 16th century five Puritanical divines who were opposed to the Established Church of England in forms and ceremonies, with caustic pens, contributed their critical articles and published a book against Bishop Hall's work, entitled "Humble remonstrance to the High Court of Parliament." This controversial work was called *Smectymnuus*. But who were the authors of these caustic essays of the established faith and ceremonies? What was this Smectymnuus? It was not long before the authors were discovered, one by one. Their names were shown to be,

Stephen Marshall, a lecturer at St. Margaret's Church, Westminster.
Edmund Calamy, a lecturer at St. Mary's, Aldermanbury.
Thomas Young, Master at Jesus College, Cambridge.
Matthew Newcomen, Member of the Westminster Assembly.
William Spurstowe, Member of the Westminster Assembly.

After the five names of the authors were made known it did not require much acumen to discover the origin of the name Smectymnuus, that had been a secret word. The solution of the mystery was this:

The initials of the names of these five clergymen in the order given produced the that strange-looking word — *SMECTYMNUUS.*

There is located in the City of Washington, D. C., a Woman's Institution called *Wimodaughsis.* Having an interest in the collection of the Indian names in the Granite States more especially, and in other States generally, to be published in a work in the near future, I wrote a letter to the Secretary of the "Wimodaughsis," Emma J. Woodward, for information as to the Indian name of the institution of which she was an officer. I promptly received a reply giving the origin of this remarkably smooth, euphonius, and Indian-looking word — *Wi-mo-daugh-sis.* The Secretary wrote me that the question of an appropriate name for the institution was discussed, one that should characterize it for ladies. A happy thought was suggested that it was for *wives, mothers, daughters, sisters.* The first syllables were united and the real, opportune, appropriate name was born, adopted amid enthusiam, and today the "Wimodaughsis" is one of the leading institutions of the "City of Magnificent Distances" — the capital of the United States.

How this word Wi-mo-daugh-sis reminds us of the Ladies' Branch of this Order — Wives, Mothers, Daughters, Sisters. Both composed of the same material — Women — both having similar objects, aims,

and purposes in view, namely, education, elevation, protection, and progression.

These few specimens of words that have been formed on particular occasions, for particular objects, show the origin of some of the names of certain secret societies, some of which have come down to us from time immemorial.

The derivation of the word *Freemason* has never been satisfactorily given; while many have been the attempts to explain it. The degrees, founded on bibilcal narratives and tradition, from the degree of Entered-Apprentice to that of Sublime Prince of the Royal Secret, and some other appendages, have come down to us with the least changes of all secret associations.

The name *Druid* is said to mean "an oak;" the whole history of the Druids is more or less veiled in obscurity. Much of it is in the dilapidated remains at Abury, Stonehenge, and other places.

The *Sufis* exist in this country to a considerable extent. The word means "wool," and they take their name from the habit in which the dervishes are dressed who are their Masters and teachers. The close similarity of the Greek word *Sophia*, "wisdom," is an accident. The *Heptasophs* derive their name from *hepta*, seven, and *sophia*, wisdom; that is the "Seven Wise Men," founded on good morals, correct habits, and mutual protection. The system of the Sufis consists in endeavoring to reconcile Philosophy and Religion, and explaining all doctrines and precepts by mystical and allegorical interpretations. The whole system of the speculations and teachings of Sufism is embodied in the reply of the Deity to David who asked, "Why was I created?" And the Creator replied: "I am a hidden treasure, and I would fain become known." (Sale's *Korân*, Pre. Dis.)

There are quite a number of secret societies mentioned and referred to in the biblical record, among them the *Kenites*, *Essenes*, *Gnostics*, and some others, all purporting to be founded on mutual and humane principles, and in those days many of those propagated were semi-religious doctrines, and the occult law of nature.

The Pythagorean code, known as the "Golden Verses," that has been preserved and come down to our day, contains many tenets that are to this day unexplained, while some of them are sublime whether aken in a literal or symbolical sense. What better command has

ever been given than that single one quoted by Paul to the Ephesians, " Let not the sun go down upon thy wrath."

The Rosicrucians were of the beginning of the 17th century, and like the name Freemasonry, the derivation of the word is disputed; some deriving it from Christian Rosencrutes, a founder; while others think it from *Ros*, which means " dew." The early Rosicrucians were credited with being in search of " the philosopher's stone," a subject too arcane and mystic to enlarge upon at this time.

The modern Rosicrucians are founded upon some of the discovered tenets of their more ancient brethren, with a modern application of some methods of research for their ancient mother, archæologically and historically. Their associations are called colleges, and there are nine grades of ranks.

These mentioned societies are the most prominent of the mystical and secret ancient societies. Even some of the modern ones of the same names have lost much of their environments, and traditional knowledge, except as it is covered in a name, a pass-word, a token, nearly lost sight of.

All the pass-words of craft-masonry are to be found in the biblical records, and even the substituted word is found once in each of the Testaments. The same can be said of the pass-words of the original five degrees of this Order, and also of the Encampment; and esoterically they have a deep significance to the one who can understand.

There was a semi-political secret party about fifty years ago, quite well remembered, probably, by many here present. The members were known as *Know-Nothings*, and the name seemed to be about as much of an anomaly to the principles they represented as the name *Odd-Fellows* does, to the principles on which this institution is founded. Will the law-making representatives of this great Order ever change the name by which this is known, which in this age of progress fails to express in itself anything of its tenets, only as a representative word?

It may be proper to state here also, that the words " know nothing " are found in each of the Testaments: once in Job, spoken by Bildad, and once in John, spoken by Caiaphas.

Thus far we have given some of the more curious examples of the formation of the names of several of the older societies; and many others could be cited and illustrated, but time forbids.

The Scriptures of all nations have been the source from which to select the names of societies, lodges, chapters, councils, degrees, and token; as well as mottoes and sentiments. The most prolific of these names, it is said, are found in the East, and more or less are taken from the *Vedas*, their sacred books.

When secret societies were introduced into America, they possessed a large field, yea, a continent, stocked with an almost unwritten vocabulary of apparently easily-spoken, musical names, from which to cull a favorite appellation for lodge purposes. The field has been well searched, and portions of it well cultivated. Notwithstanding many of these verbal-spoken names by the red men of the forest, when put into written language, look uncouth and sometimes even almost unpronounceable, yet the ear soon catches the articulation, and few of us, if any, would desire any change. They are a perhaps a fossil language, but will be hallowed through coming ages.

Let us come home to our own native State, and now within our own fold. Let us repeat some of the memorial Indian names that have been selected for our lodges and encampments, names dear to every locality and familiar throughout the Granite State — yea, throughout the world wherever they ring in the ear of a son of New Hampshire.

Lodges — listen to the music: Wecohamet, Piscataqua, Winnipissiogee, Swamscott, Suncook, Motolinia, Mascoma, Saco, Kearsarge, Moosehillock, Contoocook, Osceola, Merrimack, Ammonoosuc, Massassecum, Coös Cardigan, Cocheco, Pennichuck, Paquoig, Cho corua, Androscoggin, Uncanoonuc, Watatic, Ashuelot, Pemigewasset.

Encampments — Nashoonon, Wonolanset, Penacook, Quochecho, Tahanto, Laconia, Monadnock, Wambek, Passaconnaway; and the now almost lost name Tatankanajin.

And yet there are many more good old Indian names not yet made links in these chains. What would Manchester be without her Cohoes, her Massabesic, her Amoskeag, her Namaske, her Piscataquog.

With each of these names there are associated legends and traditions that go to make each memorable. May they live long to perpetuate the historic race of this continent, as well as the Order that so many of them represent in our lodges and encampments.

We cannot forbear to mention some of the towering peaks which point upward to the sky under whose shadows, longor or shorter, every

native son and daughter was born. The White Mountains — a name world known — Mt. Washington, Mt. Pleasant, Mt. Cube, Mt. Pisgah, Mt. William, Mt. Chocorua, Mt. Lebanon, Dunster Hill, Prospect Hill, Granite Hill, Rock Ezel. The pronunciation of the time-honored names lend a charm to the heart of every brother where they are located.

There are also many other names that are dear to the hearts of the members of this great fraternity -- the names of our presidents, generals, statesmen, governors; philanthropists, philosophers, patrons; and the founders and fathers of American Odd-Fellowship. Let us at this time, while we are at threshold of the second half century of our eistxence, pronounce some of those names that have found a place in our fraternal family, names that always enrapture the heart wherever pronounced.

Washington, Lafayette, Sullivan, Webster, Columbus, Colfax, Belknap, Rumford, Howard, Prescott.

Wildey, Ridgely, Kennedy, Osgood, Hildreth, Glidden. What a constellation of bright stars in New Hampshire Odd-Fellowship.

Time forbids us to make further selections from the time-honored roll of our lodges and encampments; and especially the roll of the Rebekah branch. The Rebekahs have selected some of the tenderest names and words for their lodges that are to be found in the English language. Union, Friendship, Purity, Unity, Social, Promise, Love, Fidelity, Harmony, Welcome, Hope, Hopeful, Star, Starlight, Fraternity, Enterprise; and many others of local interest that are dear to their members.

This is only a cursory glance of our State for the first fifty years of our history. How many reminiscences could be related of the first half century, had we time, that would make all feel young and make us wish to re-live our society lives, and improve our lost opportunities for bettering ourselves and those around us.

The fifty years of the existence of this Order in our State has woven many events and reminiscences into the life of each one present that time will never efface. They form a part of the character that is built upon principles, that are as enduring as the good old Granite Hills among which we were born, have grown, and among them hope to die.

Books and Pamphlets Received.

CONVERSATIONS IN HEAVEN. A Wisdom Song. By Thomas Lake Harris. "Did not our hearts burn within us while we talked with Him by the way?" (Luke xxvi, 32.) Fountaingrove, California. 8vo. 1894. Privately printed. Parts I, II, III, and IV. In 100 cantos. June 26—October 1, 1893. Pp. 218.

Dedicated to W. R.; 6 stanzas. Part I. "Our conversation is in heaven," etc. (Phil. iii, 20, 21.) Cantos I to XXIV, 166 stanzas.

Part II. "When this corruptible shall have put on incorruption," etc. (1 Cor. xv, 54.) Cantos XXVII to LIII, 217 stanzas.

Past III. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." etc. (Rom. viii, 18-23.) Cantos LIII to LXXIX, 251 stanzas.

Part IV. "Behold the tabernacle of God is with men," etc. (Rev. xxi, 3, 4.) Cantos LXXX to C, 182 stanzas.

This poem in its structure and scope is like the author's former poem grand and full of the Spirit of Truth; it inspires and enraptures the heart, and one feels that new life is instilled into him as he proceeds through it. We even think this poem is superior to his former ones, in it poetic force and strength. The quotation placed so appropriately at the beginning of each part is so opportune to each as to give a foregleam of the inner light and life. The true man will understand, and in reading will lay the poem down for a few minutes, only to re-read often what he has just finished. We are delighted with it.

BUREAU OF ETHNOLOGY. Annual Reports for 1889-1890 and 1890-1891, by J. W. Powell, Director. Royal octavos. pp. 554 and 742. Contributions to North American Ethnology. Vol. IX. U. S. Geographical and Geological Survey of the Rocky Mountain Region, J. W. Powell in charge. 4to. pp. 240. Map, engravings, illustrations. An Ancient Quarry in Indian Territory, by William H. Holmes. List of Publications of the Bureau of Ethnology, by Frederick W. Hodge. 8vos. pp. 20 and 26. Washington, 1894.

SMITHSONIAN INSTITUTION. Reports of the U. S. National Museum, for 1891 and 1892. Report of the Regents, for 1893; showing the operations, expenditures, conditions, contributions; scientific papers, maps, engravings, etc. 8vos. pp. 870, 620, 764. Washington, 1894.

BUREAU OF EDUCATION. No. 14. The History of Education in Connecticut, by Bernard C. Steiner. No. 15. History of Education, Delaware, by Lyman P. Powell. No. 18. Higher Education, by Leonard F. Parker. No. 18. Higher Education in Rhode Island, by William H. Tolman. 8vos. pp. 300, 186, 190, and 210. Washington.

BLACK FLAG SERIES. Library of Practical Occultism. No. 1, published by Fremont E. Wood (Occult), Sterling, Kansas. Price, 50 cents. Occult Publishing Company, 909 Baltimore, Ave., Kansas City, Mo. Poetry by Nan W. Healy, Wichita, Kansas. He says "these treatises of practical occultism will enable the ordinary individual to acquire what has hitherto been considered supernatural gifts."

LEAVITT'S FARMER'S ALMANAC, (Improved), 1895. By Dudley Leavitt. Published by Edson C. Eastman, Concord, N. H. Price by mail, postpaid, ten cents. The 99th of the series.

Books for Sale.

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MISCELLANEOUS

NOTES AND QUERIES

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"In order, next to the Paternal Mind, I, Psyche, dwell, animating all things."

Vol. XIII. MARCH, 1895. No. 3.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

{ "*My name is the principle and the center of all things*
My name is He who is, who is all, and who preserves all." } ORMUSD.

VOL. XIII. MARCH, 1895. No. 3.

HYMN TO THE SUN, BY MARTIANUS CAPELLA. (Vol. VIII, p. 42; IX, p. 49). A translation of the "Hymn to the Sun," by Capella, is found in Higgins's "Anacalypsis," Vol. I, p. 256. New York, 1878.

"Latium invokes thee, Sol, because thou art in honor, AFTER THE FATHER, the center of light; and they affirm that thy sacred head bears a golden brightness in twelve rays, because thou formest that number of months, and that number of hours. They say that thou guidest four-winged steeds, because thou alone rulest the chariot of the elements. For, dispelling the darkness, thou revealest the shining heavens. Hence they esteem thee, Phæbus, the discoverer of the secrets of the future; or, because thou preventest nocturnal crimes. Egypt worships thee as *Isæan* Serapis—and Memphis as Osiris. Thou art worshipped by different rites as Mithra, Dis, and the cruel Typhon. Thou art also the beautiful Atys, and the fostering son of the bent plough. Thou art the Ammon of arid Libya, and the Adonis of Byblos. Thus under a varied appellation the whole world worships thee. Hail! thou true image of the Gods, and thy father's face; THOU WHOSE SACRED NAME, SIRNAME, AND *OMEN*, THREE LETTERS MADE TO AGREE WITH THE NUMBER 608. Grant us, Oh Father, to *the ethereal intercourse of mind*, and to know the starry heaven under this sacred name. May the great and universally adorable Father increase his favors."

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THE PSYCHIC QUOTATION ON COVER, 1895. From whence comes the quotation on the cover of your N. & Q., January number, 1895: "In order, next to the Paternal Mind, I, Psyche, dwell, animating all things." A. O., Manchester, N. H.

This is a proper question, as are all similar inquires as to the authorship of quotations without the name of their authors. The quotation on the cover omits one word (*warm*); the entire words being: "*In order, next to the Paternal Mind, I, Psyche, dwell warm, animating all things.*"

According to Maurice's work, "Indian Antiquities," Vol. IV, p. 258, these words are taken from the "Oracles of Zoroaster," as being the third principle, or Mind, of the *Hypostases* as formulated by that philosopher. The subject is the "Divine Triad," and the propositions are expressed like this:

1. "Where the *Paternal Monad* is, that paternal monad amplifies itself, and generates a duality."

The paternal monad produces a duality, not by an act of creation, but by generation. After declaring that the *duad* thus generated (*kathetai*) "*sits* by the monad," and, "shining forth with intellectual beams, governs all things," that remarkable and often-cited passage occurs: "For a triad of deity shines forth throughout the whole world, of which a monad is the head."

In the next section of these "Oracles," remarkable for its peculiar title of *Pater kai Nous*, or the Father and the Mind, that Father is ex. expressly said "to perfect all things, and deliver them over to *Ho Deutero*, the Second Mind;" or the entire passage would be:

2. "The Father perfects all things, and delivers them over to the *Second Mind*, whom the nations of the men often take for the first."

The following passage, cited by Proclus from these "Oracles," is given by Mr. Maurice, and is explicit as to the third hypostasis:

3. "In order next to the Paternal Mind, I, Psyche, dwell warm, animating all things."

Thus, after observing in the first section, the triad, *To Theion*, the whole Godhead, collectively displayed, we have each distinct *hypostasis* separately and clearly brought to view, and shown to have existed in the religion of Mithra and the Magi ages before Jesus was born.

The Egyptian Book of The Dead.

BY JOHN YARKER, MANCHESTER, ENGLAND.

Since Champollion discovered, by aid of the Rosetta Stone, a mode of translating the hieroplyphical writing of the ancient Egyptians, various translations of the Book of the Dead, or as the Egyptians term it, the Book of the Manifestation of Light, have appeared ; and during the course of a generation much progress has been made in this section of archæological study. These several translations are now very scarce and very expensive, so that they are practically out of the reach of the ordinary Freemason ; and it is a work that well deserves to be in the library of every brother.

The Book, as a whole, though it be, is clearly of a composite character ; a collection of sacred hymns made at a remote period, and embracing the Cabiric, or the Menphic theology ; the Sabeanism of Ammon, or Theban culte ; and the Aryan anthropomorhpic worship of Osiris, Iris, and Horus. It is quite likely that some of these ancient hymns are at least ten thousand years old, and it is now ascertained, and accepted by such authorities as Mariette Bey, that the great pyramid of Cheops is so constructed, even in minute details, as to represent the heavenly temple, constructed for us in this Ritual, over which Osiris presides as judge of the dead, when the advancing spirit must be in a position to deny forty-two sins, and have practised as many virtues before his justification and crowning, amongst which are giving food to the hungry, drink to the thirsty, and clothing to the naked. We see from this that, even in those ancient times, architecture had reached a symbolic stage. In some translations the very first chapter contains Masonic language, though in others this is explained away by the use of other words. In fact, the translation of the Book, in an absolutely correct form is impossible. To begin with, it is full of mystical allusions, which of course, it is not the business of an ordinary translator to attempt, to interpret ; and, in the next place, we cannot now expect that any man should be able to do what the educated priests could not accomplsh 4,000 years ago, portions of the book being then so old that commentary had to be added to commentary in an attempt to make the meaning apparent. One peculiar thing is noticeable, and that is that there are certain portions which seem to have a similar reference to certain things in the archaic ideographic books and tablets of Thibet. In the Egyptian Ritual we find allusion to the two halls of Truth and Justice, and three times seven gates and mansions, which require certain initiatory passwords before these gates and doors are opened to allow the deceased to enter ; in the Thibetan Ritual there are three halls, two paths, and seven portals, which can only be unlocked by golden keys, and which are named after special virtues ; and we also find the symbolic ladder of even steps, resembling the Mythraic, each rung of which indicates a

virtue acquired, until finally by the seventh he beholds the Sivaic star of initiation. One helps the comprehension of the other, and the Egyptian symbolism is again found in the Ritual of the Orphite Gnostics, which the careful student of the Ritual should consult.

So carefully were the Egyptian Mysteries guarded thatwe can only judge them by those of Greece, which Herodotus and other ancient writers assert were modelled upon those of Egypt. The Ptolemies revised them under the designation of Serapis (a Theurgic System), and a new order of prophets was added to the older classes. There are, however, certain hymns or dirges of very much more ancient date, which are believed to have been chanted over the entranced body of the neophite in his reception as an Epoptae. These were the Cryptic Masons of the period, and the Mystae represent the ordinary Masons. It was such Epoptae as Origen, Clement, and Synesius, the pupil of the martyred Hypatia, who introduced the Serapian Culte and the Arcane Discipline into the early chnrch, and everything they wrote must be read between the lines. The last-named informs us that the Hierophants themselves wrought in the crypt the sculptured statues of the gods upon some fixed plan, and that the ordinary was not allowed participation.

In later times the religious and mystic ceremonies of the Epoptae passed to various other associations, among which were the alchemists and their successors the Rosicrucians, and it is clear from the language of Thomas Norton, in 1477 ; "The Wise Man's Crown," 1663, etc., that when the educated Mason desired to extend his researches into the hidden mysteries of nature and science he became an initiate of the Alchemists and Rosicrucions.

To these allusions may be added the well-known Initiations, both as Masons and Rosicrucians, of Sir Robert Moray, Elias Ashmole, Thomas Vaughan, Robert Samber, and probably the noted Robert Flood ; and he was certainly a Mason, if he was identical with the Mr. Flood who presented a manuscript copy of the constitutions to the London Company of Masons.

However, it is not my object to enter into this in a fuller manner, but to call the attention of the craft to the fact that G. P. Putnam's Sons, of London (and also of New York City), have published a very fine copy of the "Egyptian Book of the Dead," with fac-similies of the Hieratic Louvre MS., and the Hireroglyphic Turin MS., in ninty-nine plates (12 x 14 inches), together with a full translation of the latter, and various chapters and other plates on the gods and mythology of Egypt, by Charles H. S. Davis, M. D., Ph. D., etc. The book is bound in cloth, and is sold at a price to the public which places it within the reach of all classes, namely, thirty shillings ($7.50). The impression is understood to be a small one, and is sure to advance greatly in price. (G. P. Putnam's Sons, 27 & 29 West 23d Street: New York City.)

PAUL.

BY ERNEST DE BUNSEN, LONDON, ENG.

Saul of Tarsus in Cilicia had probably heard the disputations which Stephen had held in Jerusalem, for among those who were present at them and disputed with Stephen were men of Cilicia as specially mentioned. He had descended from Pharisees, and the ruling Sadducees had appointed him as the principal agent in the persecution which followed the stoning of Stephen. According to his own statement he was the young Saul at whose feet witnesses placed their clothes, as is done to this day, before the first stones were thrown on the man condemned to death. From a speech of Paul before Agrippa we gather that he was a member of the Sanhedrim, and therefore represented the government at the execution. As such he heard the dying martyr's declaration of faith. With Stephen's words still ringing in his ears, and under the impression produced by the martyr's description of his vision, whilst on his way to Damascus, Paul had likewise a vision. It is described in the Acts that suddenly there shone round about him a light out of heaven, and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest.' Of this apparition, as here described, not a word is said in Paul's Epistles; but the account which he gives of the only vision he mentions, would exclude the possibility of the narration in the Acts being historical, if it could be shown that Paul's record of a vision refers to the one he had on his way to Damascus.

In the second Epistle to the Corinthians he writes: 'I must needs glory though it is not expedient, but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of the body I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for man to utter.'

It has been shown that Paul could have written this Epistle in the fifteenth year after his journey to Damascus, in the year 56–57 A. D. For Paul's words in the 2nd Epistle to the Thessalonians, 'qui claudit,' are now generally referred, at the suggestion of Hitzig, to the emperor Claudius, so that Paul wrote that Epistle before 54, not later than 53-54, from Corinth, and the two years and six months in Ephesus from whence he wrote to the Corinthins, could have included the year 56-57. Accordingly the vision recorded by Paul, like that reported in the Acts, refers to the time of his journey to Damascus, to 41, to

the third year before Agrippa's death, before which he could not have returned to Jerusalem. Reckoning fourteen, not seventeen, years from the apostolic council, in 55–56, Paul left Caesarea in the autumn of 60–61, when Festus probably took the place of Felix. In 62 Paul arrived at Rome, where after two years his death took place after the fire of 64.

According to Paul's account of the vision he heard 'unspeakable words which it is not lawful for any man to utter,' and which certainly he can have communicated to no man, not even to Luke, whose narrative on the conversion of Paul in the Acts must therefore have been worked over after the evangelist's death. The reviewer's object was clearly to prove that Jesus, by appearing and speaking to Paul, acknowledged him as his disciple, as also Stephen whose followers, not Jesus, Paul persecuted. To render it quite impossible that Stephen should be regarded as a dissenting teacher of doctrines not recognized by Jesus, especially the doctrine on the Angel-Messiah, it is also stated in the Acts that during a vision in the Temple Paul said of Stephen that he was the 'witness' of Jesus. We may therefore assume that for the purpose of confirming the narrative in the Acts on Paul's journey to Damascus, Ananias is reported to have said to brother Saul, that the Lord, even Jesus, had appeared unto him on the way which he came As regards the Acts, Zeller has proved that this Scripture has no absolutely historical aim, but is influenced by the tendency whose object it was to bring about the peace in the Church by concessions to the Jewish and the Gentile Christians. On this important subject we quote the words of Holtzman.

'The force of criticism respecting this tendency lies in the surprising agreement between the deeds of Peter and the older apostles on the one side, and of Paul on the other. Here it is shown that the deeds of Peter are evidently of a mythical nature, those of Paul exaggerated into the miraculous, for the sake of parallelism. There is not in the first part of the Acts any kind of Petrine miraculous operation, which in the second part is not likewise attributed to Paul. Both begin their healing miracles with the restoration of one born lame. Peter effects miracles even by his shadow, Paul by handkerchiefs and aprons. By demons the name of Peter is as much feared as that of Paul. As Peter is victorious over Simon Magus, so is Paul over Elymas and the craftsmen of Ephesus. Retributive miracles are performed by Paul as well as by Peter in the cases mentioned. To Tabitha corresponds Eutychus, as Publius to Aeneas. Cornelius falls on his knees, worshipping Peter, and so Paul is considered worthy of divine honors at Lystra and Malta, which he refuses to accept almost in the very same words that Peter did.'

'Also the sorrows and adversities which Paul has to bear have already found their type in the aboriginal community. Paul has been

put into prison and brought to judgment, and the same has happened first to Peter and John, then to all apostles. At Philippi Paul has been beaten with rods by the magistrates, and so have the original apostles by the High Council. Paul has been stoned at Lystra, and so has Peter at Jerusalem. An angel has liberated Peter from prison, an earthquake has liberated Paul. The course of Paul is throughout not more full of sorrows, and not less distinguished by divine guidance, htan that of Peter and his associates.'

Why was it necessary to invent these parallelisms between Peter and Paul? Can it be that thereby dogmatic differences were to be hidden, and the unity by uniformity rendered possible among the Christian churches? If there existed two distinct modes of teaching during the apostolic age, what caused them?

A fresh light can be thrown on the so mysteriously designated person of Ananias, who next to Stephen at Jerusalem and Judas in Damascus was the principal means for the conversion of Saul. It is transmitted by Josephus that about the time of Agrippa's death (44), that is, and possibly in the first year of that tyrant's reign, when we hold Paul's journey to Damascus to have taken place (41–42), a Jewish merchant, called Ananias, had a conversation with Izates of Abiabene, one of the Mesopotamian kingdoms. He said that the king 'might worship God without being circumcised,' which worship of God was 'of a superior nature to circumcision.' But another Jew, Eleazar, 'who was esteemed very skilful in the learning of his country,' persuaded the king to be circumcised, by showing to him out of the law, how great an impiety he would be guilty of by neglecting this divine command. Josephus adds that God preserved Izates from all dangers, demonstrating thereby that the fruit of piety does not perish as to those that have regard to him, and fix their faith upon him only.'

The Jewish merchant protested against circumcision, he did not insist on the Law being followed in other points, and asserted that faith alone, without the works demanded by the Law, was a higher mode of worship than that founded on obedience to the Law. Paul was not the first to preach righteousness by faith. It will become increasingly probable that the merchant Ananias at Abiabene and the Jew Ananias at Damascus were one and the same person, and that they received their peculiar doctrines from the same source, from the Essenic Therapeuts of Alexandria. These did not consider themselves bound by the Law, they were propagators of the Brahmanic Buddhism which the missionaries of Asôka had introduced there and in Palestine, centuries before the Christian era. The merchant Ananias may have carried on a trade between Damascus and Babylon, the two great centers of commerce. The time required for transporting

goods from one caravan to the other, Ananias used as did Mohamed in later times, for furthering the objects of his missionary activity. Whether or not Ananias was and Paul became an associate of Stephen's faith, this narrative proves that two Jewish parties existed at the beginning of the apostolic age.

When Paul started from Jerusalem to Demascus his mind must have been powerfully exercised by the recollection of Stephen's teaching in the synagogue, especially by his mighty speech before the Council, and by the last words of the dying martyr. Paul must have deeply considered the scriptural proof by which Stephen had explained the correctness of his conviction ; he must have been struck by the fearlessness with which the Hellenist attacked the Law, and made Israel responsible for the persecution of prophets. That the man whom he had seen stoned, in his dying moments felt love for his enemies and prayed for them, this must have heightened the powerful impression produced by Stephen on Paul. Stephen had probably been executed on the ' place of skulls,' outside of the gate, later called after Stephen, where Jesus had been crucified. Also this coincidence may have helped to present to the mind of Paul the question: What if the teaching of Stephen were true about Jeuss as the Angel who was with Israel in the wilderness ; if Jesus really was this Angel incarnate, the messenger or Angel of the covenant, of the new and spiritual covenant which the promised Messiah was to bring, as prophets had announced ? Might Jesus not have been ' the Just One,' as Stephen had called him, therefore ' the righteous branch,' the promised ' shoot of the stock of Jesse,' on whom should rest the Spirit of the Lord ; was Jesus the Angel come in the flesh, ' in ' whom is the name or Spirit of the Lord ? Was Stephen right to call him ' Lord Jesus ' ? Then indeed Paul could not tarry to accept the faith of Stephen.

Meditating on this subject, fervently praying for enlightenment, the conviction may suddenly have been formed in him, that Jesus is the true light, the incarnation of that Angel who, as Stephen asserted, had brought to Moses and the prophets their exceptional spiritual enlightenment ; Paul testifies that in his innermost parts. the ' Father ' revealed his ' Son,' and this divine operation on his soul must have reached its culminating point when Paul, in a trance, was caught up to heaven and heard ' unspeakable words.'

It has now to be proved by the Epistles of Paul, that his doctrine on Christ is absolutely identical with that on the Angel-Messiah which was promulgated by Stephen.

In the Book of Exodus it is said of the Angel of God who was with the Israelites in the wilderness, that he went before and followed them. That angel is in the prechristian Targum, or interpretation of verbal tradition, identified with the Word of God, or Memra, called in the

Book of Ecclesiasticus the ' source in the height ' of the first created Wisdom. This premundane and personal Wisdom, fully described as such in the Book of Proverbs, is called in the Hellenistic Book of Wisdom, whose author is said to have been Philo, the wisdom sitting by the throne of God, the breath of God's power, a pure influence flowing from the glory of the Almighty, brightness of the everlasting Light, the unspotted mirror of God's power, an image of his goodness; from generation to generation entering into holy souls, she prepares friends of God and prophets.

That angel of God is in the postchristian Talmud called Metatron as standing by the throne of God, but who was to be distinguished from God, as Rabbi Idit explained, and not even accepted as mediator. In the prechristian Targum the angel who went before and followed the Israelites, is not only identified with the Memra or Word of God but with the Angel of God's throne. To this angel refers the so-called and unknown prophet in the latter part of the book of Isaiah, whom we tried to identify with the highpriest Joshua, who as such could say that God had anointed him. He writes, that the Israelites, people of God, were saved by the ' angel of his presence; in his love and in his pity he redeemed them ; and he bare them and carried them all the days of old.' The prophet designates this Angel-Messiah as the ' servant of God,' and thus probably refers to the targumistic prechristian tradition, which distinguished the terrestrial Messiah from the celestial word of God. ' My Word rejoiced over my servant the Messiah.'

In indisputable connection with these conceptions about the Angel-Messiah, before the Christian era, and which must have been well known to and considered by Stephen, Paul writes that Christ is ' the Power of God ' and ' the Wisdom of God.' To the Word of God Paul refers only once in the very free and figuratively interpreted passage from Deuteronomy, in which, as also according to Paul, the Divine Word in the hearts of men is meant. Paul adds the explanation that this Word is Christ, dwelling in the hearts of men, like the soul-saving ingrafted Word in the Epistle of James. But Paul clearly distinguishes Christ within mankind from Christ the Angel-Messiah, that is, from ' the spiritual rock,' who ' went before and followed ' the Israelites in the wilderness, He makes the same distinction as regards ' Christ the Son of God,' and Jesus the son of David according to the flesh, between the terrestrial Adam and the other man who is ' from heaven,' between Christ's ' Divine form ' and his form as a servant. Like Stephen, Paul identified Jesus with the angel in the wilderness. As from the rock flowed the water, so Christ, the spiritual rock, is the source of the Spirit. A very different doctrine was taught by Jesus when he spoke of the kingdom of heaven or rule of the Spirit in man. Paul made the reception of the ' promised

Spirit ' dependent on the acceptance of his new doctrine on the atonement by the blood of Jesus.

We have already pointed out in two Essays (Vol. XII, pp. 145-148, May, 1894) that the source of Paul's doctrine about the vicarious sacrifice on the cross, and about the miraculous resurrection of Christ on ' the third day according to the Scriptures,' was a figurative, and, according to the first three gospels, unhistorical interpretation of the Mosaic institutions of the Paschal lamb and of the first-fruits.

We assert on the clearest, though hitherto overlooked, indications of the Bible, that a comparison of the Gospels with Paul's Epistles establishes the fact that two distinct doctrines were taught during the apostolic age. Among the New Testament passages thus explained is the recorded fact that the disciples ' were all afraid ' of Paul, ' because they believed not that he was a disciple.' Having become a follower of Stephen, the Hellenist Essene or dissenter, Paul introduced an especially new doctrine on Christ. He asserted that it formed part of ' the faith which should afterwards be revealed,' and implied that the twelve apostles preached ' another Jesus ' whom Paul had ' not preached.' Only the Gospel of Paul was said to be according to the preaching of Jesus Christ, according to the Revelation of the Mystery kept in silence through times eternal,' but which was first manifested by Paul.

The so-called Messianism promulgated by the Christian Church, the conception of an Angel-Messiah, introduced by Paulinic or Gnostic christianity, is an absolute innovation to the kingdom of heaven on, earth, that is, an opposition to the rule of the Holy Spirit in mankind as preached by Jesus, in direct connection with Jeremiah's greatest prophecy on the ' new covenant,' of which Jesus was the messenger. By word and deed Jesus abolished every essential distinction between what was called heaven and the earth. Because the Holy Spirit is the entire universe, uniting terrestrial with non-terrestrial intelligent beings, God's will can be done on earth as it is done in heaven. Prepauline christianity protested against a transference of the kingdom of God from earth to heaven ; it excluded the conditional bestowal of the Spirit of Promise as taught by Paul, who made it depend on the acceptance of his doctrine on the atonement or reconciliation with God by the blood of Jesus shed on the cross. The teaching of Jesus is in harmony with the assertion that God does not ' externally dominate over the course of nature and history.' Jesus indicated that the world-spreading Spirit of holiness is in measure innate in mankind, that it was originally from above, and leads to a new birth ; that God, as Spirit, is everywhere and is all-knowing ; that the kingdom of heaven is the kingdom of Love.

Jesus did not say that the kingdom of heaven is not of this world, but that the everlasting dominion of the Son of Man raised above the

earth, as described in Daniel's vision, that this his future kingdom 'is not of this world.' That foreseen but not yet realized kingdom of the Son of Man, of the Messiah, 'that all the people, nations and languages' should serve him, the kingdom of his which 'shall not be destroyed' could only be inaugurated, not accomplished by Jesus in in the days of his flesh. The Son of Man mystically connected the future beginning of this never-ending universal dominion with the apparition of 'the sign of the Son of Man in heaven,' at the time when Israel would welcome a prophet, probably the announced prophet Elias. This mystery connected with this future vision, as also with the clearly implied contemporaneous second coming of the Son of Man, may then, at the time of the prophet in the spirit and power of Elias, be more fully reached. This great event, the apparition of the sign of the Son of Man in heaven, by vision or otherwise, that is, the return of the Son of Man, by him promised for that time, will it confirm the expectations of Christians, their dogmatic beliefs, which Paul, but never Jesus, called 'the faith?' We confidently reply: Nay! Nor will the returning Son of Man find 'faith' on earth.

To Paul's poetic and figurative statements, which from the foundation of what is called Christianity, we can no longer attribute any scientific, and historic truth. Paul has opposed Jesus.

Errata. Vol. XII (1894), p. 330, the 25th line from the top should read: 'destroyer. Was the ram originally connected with Aries?'

Vol. XIII (1895), p. 43, sixth line from the bottom, leave out the first word 'first.' P. 44, sixth line from bottom, leave out the first word 'be.' P. 47, sixth line from end insert the word 'as' before far.

JESCUA HAMMASSIAH. "Jesus was not called originally Jesus Christ, but Jescua Hammassiah. Jescua is the same as Joshua and Jesus, and means Saviour; and Ham is evidently the Om of India (the *Ammon*), the Messiah is the *Anointed.* It will then be *the Saviour Om, the Anointed;* precisely as Isaiah had literally foretold; or reading in the Hebrew mode, *the Anointed Om, the Saviour.* This was the name of Jesus of Bethlehem. His name was also Jesus Ben Panther. Jesus was a very common name among the Jews." — *George S. Faber.*

THE BOOKS OF HOMEROS. There is much speculation about the "Books of Homeros." Some render the word *Hammirum*, that is, "changlings;" minim, that change the true religion for a false one. Even such a writer as Hai Gaon regards the term as implying certain books of Greek philosophy which went by the name of Homer.

According to the Talmud, the Sadducees said: "We blame you Pharisees, for you say the Holy Scriptures defile the hands, and the *books of Homeros* do not defile the hands."

RALPH WALDO EMERSON.

BY HERBERT E. CROSSWELL, PROVIDENCE, R. I.

Perhaps the biographers and essayists have left nothing to be said respecting the genius of our subject; yet if I may be trusted with such a pleasant task as reporting my reception of his genius I shall do so with the highest motive.

To me Emerson stands as much alone in our age and time as he did among his contemporaries. It has been a common criticism that he was obscure, his reasoning too often expressed in symbols that were themselves tropes of a deeper meaning, leaving the general reader in a mist concerning his real thought. But Emerson never explains. You must be on his plane of thought, and look into the same room with him to see what he perceives. To a young friend unable to pierce his symbolic terms he said: "Read Plato;" to another, "read the poets—Homer, Shakespeare, Hafiz, hymns of Manu." The symbol with Emerson was indispensable. "I cannot," he says, "nor can any man speak precisely of these things." He left the past to care for itself; to live in the present and for the future was the religion of an innovator, and such we must consider him. It would be difficult to find a man with so much erudition who could say with such emphasis, that books do not teach; that which it is of the most importance for the individual to know, namely: that God is immanent in man we do not usually find in print. Thus if a man received a glimpse of the Eternal in books it was his own thought there reflected, but that in time he would have himself made the discovery. "Do not," he says, "teach me out of Leibnitz or Schelling, and I shall find it all out myself." Yet he loved the "holy bards" of all ages, not for their transplanting in him their inspiration, but for their provocation. He never looses sight of that master thought, that man must always receive from the primal source. Through all his works were the same lofty strains: "God is there or he is not there." "It appears to men or it does not appear." There is no chance for argument; if you are on his plane you see with him; a child should not dispute the results of a geometer. "You can know," says Emerson, "only what you are prepared to know, however near to your eyes is the object."

He drew a sharp line between the Infinite and the finite between that which sins and the sinless; when he said, "What use to make vows of amendment if the same old law-breaker is to keep them?" Here we get a hiut to abandon our efforts toward virtue, inasmuch as sin does not avail against sin;" "it is the finite that has wrought and suffered, the Infinite lies in smiling repose." Virtue is not acquired, but is rather a divine quality. This perception or insight respecting the difference between error aud Truth is illustrated again

and again. He abounds in metaphors which a related mind is quick to see are glimpses of that Law of laws, "which makes our highest happiness. Wonderful is its power to charm and command. * * * It is the embalmer of the world. * * * It makes the sky and the hills sublime, and the silent song of the stars is it. By it is the universe made safe and habitable, not by science and power."

It requires of one to break from materialism and incline towards idealism to come near his thought, for to him the world reflects the soul: what evils the bade mind throws off "at once take from and threaten or insult whatever is threatenable and insultable in us." It is always ourselves that we see, under whatever guise. This thought gives him the key to solve the problem of evil, and "carries upon its face the highest certificate of truth, because it animates me to create my own world through the purification of my soul." To him every object in nature has a moral meaning. Right is always to take precedence of everything else, for right is Law: "from the sponge up to Hercules," it reflects the conscience, and "shall hint or thunder to man the laws of right and wrong, and echo the Ten Commandments."

He loved the woods and fields, and drew inspiration from their similitude to purity. His essay on Nature is full of reality to one who loves with him. His farm and woods are true to his thought and taste of the apple and nuts. But always there is the eternal laws of mind ready to dissolve the adamant of concreteness that is ever crowding itself upon the senses. Idealism must explain the voice of the sea, and the odor of the pine woods. "The world I converse with," he says. "in the city and in the farms is not the world I *think*. I observe that difference, and shall observe it."

He saw with precision that the Law of cause and effect, with all its infinite variety of manifestations, must be moral. Few authors have given to the world such a rich collection of thoughts that deal with the substance of things. Plato, Kant, Fichte, and the rest have shown that the mind could see beyond the senses, but Emerson tore away every obstacle that hindered his approach to Reality — to the moral sentiment. He saw and showed that Good, Love, Virtue, Health, were substance, were real, were positive; that evil and disease were unreal, were negative, the absence of Truth, and that to possess a life in harmony with God was to begin by having a *tendency* toward all that leads up to virtue and truth, not an abnormal growth of reform in some one direction which always betrays a limited perception of the Highest Law.

To find the cause of evil has been the work of the intellect from ancient down to modern times, but to find the origin of good would be the discovery that no essential evil exists. The intellect alone, unaided by the heart can never find Truth, but with co-operation with the conscience it can be the recipient of certain divine laws which it

will reflect as character; love, virtue, beauty. The reception of these laws is always an intuition or revelation; the soul must be passive; it cannot force them in the slightest degree into consciousness.

Of the two schools of thought, Idealism and Materialism, one only had any attraction for Emerson, namely, Idealism. Materialism leads downward into the mire of sensualism. "I see not," he says, "if one be once caught in this trap of so-called sciences, any escape for the man from the links of the chain of physical necessity. Given such an embryo, such a history must follow. * * * But it is impossible that the creative power should exclude itself. Into every intelligence there is a door which is never closed, through which the Creator passes." Idealism is what might be called beautiful justice, for it gives man power to create his own world, frame his own environment, choose his own society here and hereafter. It holds the moral law always before the intellect, and shows mind to be the real creator. Of the pure materialist he had this to say; "I do not press the scepticism of the materialist. I know the quadruped opinion will not prevail. 'Tis of no importance what bats and oxen think." The materialist worships quantity. To him there is no thought of right in congruity with physics; quality or rank is out of the question. But the first and last lesson in idealism is Principle.

Emerson never tires of pronouncing the moral law as the essence of things. Around this nucleus swings all his philosophy and genius. The intellect itself is commanded by it. All things must obey it or go to pieces. The inseparableness of the moral law and idealism he states thus: "It takes so much to make the galvanic curcuit complete, but magnitude adds nothing."

He had moods, yet he never lost sight of truth. "If we could have any security against moods!" "If we were not of all opinions! if we did not in any moment shift the platform on which we stand, and look and speak from another! if there could be any regulation, any 'one—hour—rule' that a man should not leave his point of view without sound of trumpet." But Emerson was ever returning to his sincere moments where his intuitions held him with their divine order and beauty.

It is easy to understand Emerson and other transcendentalists when once possessed of the key to their philosophy and religion. They speak only to listeners, never to the popular mind. This ideal of Emerson's philosophy which clothed every address, oration and essay, speaks clearly of self-reliance, of God immanent in man, or as life the cause, and man the effect. There cannot be two absolute entities in the universe. He says the soul is not twin-born but the only begotten, and though revealing itself as child in time, child in appearance, is of a fatal and uaiversal power, admitting no co-life. Life will be imaged, but cannot be divided nor doubled.

The circle of the universe, its size and substance are drawn according to our constitution, temperament, likes, and dislikes. We find our affinities and they find us ; things are as we see them, not otherwise. If we succeed in overcoming obstructions and thus advance a step, *and so proclaim it*, the obstacle is yet to be destroyed. "True conquest," says Emerson, "is causing the calamity to disappear." This is a true rendering of the doctrine that when good is present there is no place for its opposite.

Tradition and history were no authority for him ; he must know God without a mediator. He had no ear for rituals, nor eye for form in worship. The soul creates it own ornaments and they must be of the spirit. He loved the holy bards, "those who sang of the true God," and thus speaks to their praise : In spite of all the rueful abortions that squeak and gibber in the street, in spite of slumber and guilt, in spite of the army, the bar-room, and the jail, *have beene* these glorious manifestations of mind.

The metaphysical moralists have ever taught that man was in contact with the Absolute, with Truth ; the moral law being the inseparable link of connection Do we misunderstand Emerson when he perceives and utters truth? He says Zoroaster was misunderstood, Jesus was misunderstood, and every wise soul that ever took flesh.

Though he drank deeply of Oriental religion and philosophy he felt poor as a recipient of others' thought, and well illustrates the absence of absolute knowledge in all philosophy when he said, "it would be worth the price of this world to know a little." And yet in spite of the absence of absolute knowledge the intuitive faculties report many experiences that the senses can never know. We ascend into the region of ideas, and "fear neither misfortune, age, nor death in their serene presence," for we are lifted out of the condition of change into realities.

The mighty waves dashing upon the shore in the wild air of the storm, raging in mid-ocean, pounding against the resisting rocks till they crumble are types of change that teach us the transition state of all material force. But the soul, whose center is everywhere, perceiver and revealer of truth ; when it so perceives is one with truth and creates. For there is no other creator ; all manifestations not born of truth are evils ; they are the absence of reality, as cold is the privation of heat ; there is no essential cold, neither is there essential evil.

The everlasting hills are fixed no firmer on the planet than were the ideas of the Moral Law fixed in the mind of Emerson. Out of the silence, and over the heads of all the great teachers of the world comes that subtle and exacting agent, placed in the bosom of man, not to be commanded, but to command ; "that only as much as the law enters us, becomes us—we are living men—immortal with the immortality of this law. Underneath all these appearances lies that

which is, that which lives, that which causes. This ever renewing generation of appearances rests on a reality, and a reality that is alive."

But Emerson was aware that he saw only glimpses of truth, that he did not see clearly ; there was some obstruction in the way. The perceptive faculties, though active, did not mirror the whole truth. But when the intellect does reflect the divine will, not as flashes of light only, but with continuous fire, all phenomena must be explained. " I look for the new Teacher that shall follow so far these shining laws that he shall see them come full circle ; shall see them rounding complete grace ; * * * shall see the identity of the law of gravitation with purity of heart ; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

Emerson's urgent appeal for man to go alone, to be self-sustained, that is, to never accept at second hand, or as a gift that which is your property by divine inheritance, means that we should " know God without mediator or veil." He must storm the strongholds of superstition single-handed ; dare to be a non-conformist, a student of the most high God ; brave and free — free, even to the definition of freedom.

Some of his thoughts are the deepest-seated in the human consciousness, and yet the most volatile ; for example : " thought is all light and publishes itself," is bud and flower of the human mind. The intellect ! that is the only fact much worth considering : see that you hold yourself fast by the intellect, for intelleet is judge of both law and fact. Because the soul and it manifestations are one, so is the intellect both cause and effect.

There is no help for man other than reliance on the eternal Principle in the human breast. Sustained alone by this ever present power he must save himself ; there is no human aid or foreign force by which he can be lifted out of error. " I learned," said the melancholy Pestalozzi, that no man in God's wide earth is either willing or able to help any other man." Help must come from the bosom alone. With a clear perception of this truth, though he is now in the mire of sin and its awful consequencse, he is on the highway to immortal harmony. For the soul of man is the soul of the Whole and reflects universal beauty. " Build, therefore, your own world," says Emeason, " as fast as you conform your life to the pure idea in your mind, that will unfold its great proportions .A correspondent revolution in things will attend the influx of the spirit. So fast will disagreeable appearances, swine, spiders, snakes, pests, mad-houses, prisons, enemies, vanish ; they are temporary and shall be no more seen. The kingdom of man over nature, which cometh not with observation — a dominion as is now beyond his dream of God — he shall enter without more wonder than the blind feels who is gradually restored to perfect sight."

ARCHITECTURE BY VITRUVIUS. "Proportion is the commensuration of the various constituent parts with the whole ; in the existence of which symmetry is found to exist."

This definition of proportion, given by Vitruvius in the first chapter of the third book of his treatise on Architecture, is laid down as far as regards the external configuration of the human body, according to a translation of this part of his treatise on Architecture, made by Leonardo da Vinci, and as this book on proportions of the human figure is addressed to painters and sculptors, it is translated by John Gibson, sculptor, from the language as given by Leonardo.

Vitruvius, architect, says in his work on Architecture, that the measures of man are by nature distributed in this wise :

That four fingers make a palm, and four palms make a foot; six palms make a cubit; four cubits make a man; and four cubits make one step; and twenty-four palms make a man; and these measures constitute the human edifice.

If thou openest or expandest so much of thy legs that thou lose one-fourteenth of thy height, and expand and raise thy arms that with the longest finger thou shouldst touch the line at the top of thy head, know that the center of thy expanded members is the navel, and the space that is found between the legs is an equilateral triangle.

From the roots of the hair to the outlines of the chin is the tenth part of the height of the man.

From the outline of the chin to the head is the eighth part of the height of the man.

From the top of the breast to the top of the head is the sixth part of the height of the man.

From the top of the breast to the roots of the hair is the seventh part of the height of the man.

From the nipples to the top of the head is the fourth part of the height of the man.

The greatest width of the shoulders contains within itself the fourth part of the man.

From the elbow to the end of the middle finger is the fourth part of the man.

From the same elbow to the end of the shoulder is the eighth part of the man.

The entire hand is the tenth part of the man.

ADAM-ZOROASTER. I find the following statement in a work entitled " The Book of God," by [Edward V. Kenealy], published in London a score or more years ago, and the series of articles now being published in your magazine by the learned Ernest de Bunsen prompts me with a desire to know more about these ancient characters which seem to have been leaders of thought and founders of systems of religions. The article is found on page 325, and is as follows:

" Ernest de Bunsen is about to offer his contribution towards a reply to the great question — who was Adam ? We hear his theory — suggested, perhaps. by a phrase of the late Baron Bunsen — is that Zoroaster was the Hebrew Adam. This suggestion is a curious one; and Mr. de Bunsen may be expected to present it ably and learnedly. Critics will be eager to know the facts from which he draws this inference."

Has Mr. de Bunsen ever published his essay referred to by Mr. Kenealy? J. H. G.

We copied the above extract from " The Book of God " and sent it to Mr. de Bunsen for information. We have received a reply from him and also an essay giving his views on the sucject-matter, and it will appear about mid-summer in its regular order seriatim.

ALCINOUS AND SOLOMON. The following arguments have been published by a contributor to the the *Classical Journal*, to prove that the Phæacia (Scheria) of Homer was no other than Palestine, and that Alcinous was Solomon :

1. Homer was acquainted with the names of Sidon and Egypt; it would be strange then, if, being contemporary, he had made no mention of " Solomon in all his glory."

2. Corcyra, following Homer's route of Ulysses, was out of his way.

3. The name Alcinous signifying " powerful in wisdom," will very easily be admitted to be applicable to the royal Hebrew.

4. The gardens of Alcinous, and those of Solomon, were both quite equally remarkable.

5. Alcinous was sovereign of twelve tribes, so also was Solomon, according to I Kings iv, 7.

6. The thrones of Alcinous and Solomen were both supported by golden lions.

7. The naval powers of both were remarkable.

8. Homer attributes to the Phæacians that which foreigners generally asserted of the Jews, a suspicion and dislike of foreigners.

1881—The End of an Age. What is some of the literature that has appeared in reference to the year 1881 as probably marking an end to an age or æon? A. G. E.

There have been a few books and pamphlets published on 1881-1882, as being the climax to certain periods. We have seen but few.

Life and Prophecies of Mother Shipton. 24mo. pp. 96.
"The world to an end shall come in eighteen hundred and eighty-one."

How the World came to End in 1881. Square 12mo. pp. London Anno Domini 1884. Anno Dominæ 3.

1881-1882. By the Countess of Caithness. Reprinted from "Medium and Daybreak," Dec. 31, 1881, and Jan. 6, 1882. London, pp. 30.

1881-1882. The Great Changes of the near Future. By H. W. Oswald. 8vo. pp. 28. San Francisco, Cal. 1881.
"Eastward the Star of Empire again *must* take its way."

Anglo Israelism and the Great Pyramid. Reasons for fixing the Age in 1882. A criticism by Rev. Bourchier Wrey Savile. London, 1880. 8vo. pp. 114.

Diluvium, or the End of the World. 1889-1892. By George S. Pidgeon. St. Louis, 1885. 12mo. pp. 174.

Astronomical Etiology, or Star Prophecies, concerning coming Disasters on the Earth from 1881 to 1885. By M. L. Knapp, M. D. Chicago, 1878. 12mo. pp. 64.

The Coming Catastrophe. By Prof. C. A. Grimmer. Cambridge, 1881. 12mo. pp. 96.

Dread Prophecies for 1881-1885. By J. S. Daggett. Albany, 1881. 12mo. pp. 62.

1881; or the End of the Æons. By Henry Bowman. St. Louis, 1884.

The Approaching End of the Age, viewed in the Light of History, Prophecy, and Science. By H. Grattan Guinness. New York, 1831. 8vo. pp. 706. *Amen erchou, kurie Iesou.*

Quotation in The Koran from the Bible. Are there any quotations in The Koran from the Bible? Jason.

Only one, and that is in chapter xxi, 100, where Psalm xxxvii, 29, is quoted, as follows: "My servants, the righteous, shall inherit the earth." The authorized version has it: "The righteous shall inherit the land, and dwell therein for ever."

MOTHER SHIPTON'S PROPHECY. As the lines under this heading have never been published in this magazine, we have here taken them from a work entitled " Prophecies of Robert Nixon, Mother Shipton, and Martha the Gypsy," published several years ago. The version differs slightly from some others which have been published.

I *Ploughed with swords the earth shall be,*
And blood will mingle with the sea.

II *Soon as the fiery year has passed,*
Peace again shall come at last.

III *Great accidents the world will fiill,*
And carriages without horses go ;
Whilst, in the twinkling of an eye,
Around the world our thoughts shall fly.

IV *In England, now will come to pass*
A house that shall be built of glass.

V *State and State, in most deadly strife,*
Will fight and seek each other's life;

Then, when the North divides the South,
The Eagle will build in the Lion's mouth.

VI *Three tyrant rulers France shall see,*
And each of a different dynasty.
But when the greater fight be done,
France and England shall be one.

VII *In the water shall iron float,*
The same as now a wooden boat.
More wonders still shall water do,
And England yet admit a Jew.

VIII *Gold and riches will be shown*
In a land that's not now known.

IX *Under rivers men shall walk,*
Shall ride, shall sleep aud shall talk.

X *A river and a town shall be on fire.*

" The following remarkable prophecy, which is known as " Mother Shipton's Prophecy," was first published in 1448, and republished in 1641. It will be seen that the events it predicts have come to pass,

except that contained in the last two lines, and is still in the future.

XI *Over a wild and stormy sea*
Shall a noble sail,
Who to find, will not fail,
A new and a fair countree.
From whence he shall bring
An herb and a root
That all men shall suit,
And please both the ploughman and the king.
And let them take no more than measure ;
Both shall have the even pleasure.
The world to an end shall come
In eighteen hundred and eighty-one.

KEARSARGE MOUNTAIN, NEW HAMPSHIRE. A correspondent inquires for literature on Kearsarge Mountain, New Hampshire, and we here give a few titles, from which he can gather an exhaustive account. That by John M. Shirley is the most complete essay in print.

Facts About the Carroll County Kearsarge Mountain, of New Hampshire. Read before the Appalachian Mountain Club, April 11, 1877, by G. V. Fox. 4to. pp. 17.

A Statementrom the Committee appointed by the Appalachian Mountain Club, to collect and collate the evidence concerning the name of the Northern Kearsarge. Republished from " Appalachia," Vol I, No. 3. Boston, 1877. 8vo. pp. 16.

As to Kearsarge Mountain, and the Corvette named for it. Concord, N. H., 1879. 12mo. pp. 50.

" Kearsarge, lifting his Titan forehead to the Sun."— *Whittier.*

Paper on the Name Kearsarge. Read at the annual meeting of the New Hampshire Historical Society, June 11, 1879, by John M. Shirley. Concord, 1879. 8vo. pp. 48.

SCAMANDRIUS–ASTYANAX. (Vol. XI, p. 80) The name Scamandrius, applied to the son of Hector, has not necessarily any reference to the river Scamander; from the *Iliad* XXII, 489, it appears that the Trojans had, in compliment to Hector, assigned to him a domain, as his peculiar property, in commemoration of which he might have acquired the name Scamandrius, which in the Persian language is Zameandaer, and signifies " a lord of the land," and is thus synonymous with the other name, Astyanax. PHILO.

THE SEAL OF JESUS. (Vol. XI, pp. 112, 114.) Cedrenus tells us that the seal on the letter of Jesus to Abgarus, King of Edessa, contained seven Hebrew letters, which mean in the Greek,

Theou, Theathen, Thanma, Theion.

Lambecius found in the Vindobonens MS. the seven Greek letters,

Chi, Psi, Chi, Epsilon, Upsilon, Rho, Alpha.

According to Cedrenus Jesus is said to have written this letter *idiais chersi* (with his own hand), and thus the assertion that Jesus did leave nothing in writing, would be refuted. From the statement of John viii, 6, "he wrote on the ground," and according to a Greek MS. quotod by Wagenseil in his commentary on *Sota* p. 33, "with his finger he wrote each one of their sins." (See "Dissertation on the Writing of Christ," by Witeberg, 1687.)

There can be no doubt that, besides the words of Jesus which are mention in the Gospels, others of more or less significance were spoken and written by him; and what John says of the works of him may apply to his writings (John xvi, 30). Paul mentions one saying ("*Makarion esti didonai e lambanein*") "It is more blesséd to give than to receive" (Acts xx, 35), which is not found in the Gospels

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A CHARADE. One of our twelve-year subscribers sends this clipping:

The following English charade has puzzled many bright minds in Cambridge for several years. Can any reader solve it for the general information of all readers? Are there five letters or five syllables in the solving word as indicated? L. H. A.

1 { I sit stern as a rock when I'm raising the wind;
  { But the storm once abated I'm gentle and kind;

2 { I have kings at my feet who wait but my nod,
  { To kneel at my feet on the ground I have trod.

3 { The Gentile deserts me; I am pork to the Jew.

4 { Though seen by the world I am known to but few.

5 { I never have passed but one night in the dark,
  { And that was with Noah alone in the ark.

The whole { My weight is three pounds my length but one mile,
          { And when you discern me you'll say, with a smile,
          { That my first and my last are the best in our Isle.

LATIN HYMN BY CLINTON COLGROVE, M. D. (Vol. XIII, p. 9.) Dr. Colgrove has noted eight typographical errors in the Latin hymn he furnished for January, 1895, No., and requested its republication.

Cave virum venientem,
1 Ex tenebris emergentem,
Vilem malefacientem.

Dei verbum cum scribit,
2 Qui in terram cito ibit,
Tamen postero peribit.

Manu ferri iste rogens,
3 Mundumveste noctis tegens,
Viam veniet lethi legens.

Audax gerens vafrum morem,
4 Fingens seque salvatorem,
Sparget maximum errorem.

Orbem totum clamans victum,
5 Nomen magnum feret fictum,
Super omnem Deum dictum.

Roman antiqam ingentem,
6 " Non sum vidua " dicentem,
Is ridebit fuse flentem.

Eam potam cornua decem,
7 Recusantes tristem precem,
Vovebunt ad certam necem.

Mundum luctu qui implebit,
8 Terrae gentes et delebit,
Nomen Bonaparte habebit.

Quinque fratres factos reges,
9 Quorum princeps jussit leges,
Tu, si diligens deteges.

Alium atra plaga visit,
10 Papa, quo, cum verber icit,
Sedem temporis amisit.

Signum nitens vigilanti,
11 Coecum solum ignoranti,
Anno miro casus tanti.

Homo hora nigra natus,
12 Morte ut resuscitatus,
Ludovicus est vocatus.

Cursu sceleris completo,
13 Dominique vi deleto,
Orbis terrae tum gaudeto.

THE INTELLIGENCE. Aristotle is thus commented upon by Averroes. " Intelligence which gathers in, is virtual Intelligence ; the Intelligence which is gathered in, is the Intelligible. The Intelligence which is the first prime mover, has an independent existence. The Intelligence gathers in from the Intelligible only what itself is."

APHORISMS Love is but the Soul's divine aquaintance with herself.

For the sake of the Soul alone the universe exists.

Eternity is with us in the Soul.

A Soul that is conversant with virtue is like an ever flowing source.

There is nothing that is so wonderfully created as the human Soul.

The human Soul stands between a hemisphere of light and darkness

The Soul, like the body, lives by what it feeds on.—*J. G. Holland*

A sublime Saul can arise to all kinds of greatness.—*Schiller.*

Our Souls must become expanded by the contemplation of Nature's grandeur.—*Heine.*

The Soul is a temple, and God is silently building it by night and by day.—*Beecher.*

QUESTIONS.

1. Can any of the many readers of this periodical furnish the complete song, hymn, or poem, entitled " Winter "? The first stanza is something as follows :

> " *Now winter has come with its cold chilly breath,*
> *And the verdure has dropped from the trees—*
> *All nature seems touched with the finger of death,*
> *And the streams are beginning to freeze.*"

I once before advertised for this, and obtained a very imperfect copy. I am anxious to obtain a correct verbatim copy soon.

M. O. WAGGONER, Toledo, Ohio.

2. Where is there any authority, if any, for pronouncing Archangel as *Arc angel ?* J. W.

3. Who was the person " Sosiosch " who wrote and published the following work in 1869? Were Parts II, III, and IV, ever published?

" Manifest Destiny; or the World a Republican Superstructure on the Rock Basis of Truth in Christ, whose legend, which has gone forth protestant in the Scriptures and through the march of events in the centuries, is the Universal Prevalence of Freedom, Unity, and Peace on Earth, as well as Immortality Beyond." By Sosiosch. New York. 1869. Part I. A. O.

4. Who was Saint Onnofrios, mentioned in books on the saints, and which day of the year is Onnofri's Day ? LUCIAN.

5. Edward Macbean, in his work on " Symbols," p. 27, says:

" The Hindûs divide the Pentalpha into 5 triangles, 5 sides, 5 outer points, 5 inner points, and 5 inner lines, or 25 in all, which corresponds with their ideas of the number of elements that go to make up a living man ; five sub-divisions of each of the five *human* principles ; the sixth and seventh (Buddhi and Atma) finally merging into one, that we trust will eventually, into Nirvana."

What are the names of the first five principles of the human soul?

STUDENT.

6. Wanted — the names of the authors of the following anonymous works, whose titles are more or less familiar to our readers :

" The Panidea ; or an Omnipresent Reason considered as the Creative and Sustaining Logos.' 8vo. pp. 176. Boston, 1846.

" Civilization ; is its Cause Natural or Supernatural ? An Inquiry by a Wayfarer in Search of the Truth." pp. 140, Philadelphia, 1879.

Publications. Serials. Exchanges.

"OUR RACE" SERIES. Its Origin and History. Series IV, No. 13. Sept. 22, 1894. The Key of History. "Facts of Copper." By C. A. L. Totten. Price, 75 cents, single copies. $2.00 a year. Published quarterly. Devoted to the study of the Anglo-Saxon Riddle.

Series IV, No 14, Dec. 25, 1894. The Focus of History. "Facts of Iron." Price, single, 75 cents. By C. A. L. Totten. P. O. Box 1333, New Haven, Conn.

The fourteen numbers of this series thus far published contain an immense store of knowledge on the Anglo-Saxon race from every obtainable source, historical traditional, and legendary, all arranged in systematic order and discussed in an intelligent manner. The series is a library itself on the subject of race in all its aspects.

JOURNAL OF AMERICAN FOLK-LORE. Oct-Dec., 1894, No. XXVII. W. W. Wells, editor. Single No., $1,00. Annual subscription, $3.00. Cambridge, Mass. Contents—The Walpi Flute Observance, by J. W. Fewkes. African Races, by Heli Chatelain. Superstitions from Georgia, by R. A. Moore. Cradle Songs of Negroes in No. Carolina, by E. M. Backus. Folk-Lore of Angola. Louisiana Folk-Tales. Folk-Lore Scrap-Book. Notes and Queries. Biographical Sketches.

THE LAMP. A theosophical magazine published at Toronto, Can., monthly, 25 cents a year, edited by Albert E. S. Smythe, 365 Spadina Avenue. Full of articles, news, activities, and matters pertaining to the theosophical movement in Canada, and abroad. Octavo, and commenced August, 1894 Illustrated with portraits and engravings.

THE HERALD OF GLAD TIDINGS. Alleghany, Pa. Ulysses G. Morrow, editor; 50 cents a year. Monthly. Strictly unsectarian. The Herald tends towards a reasonable occult and esoteric theology, holding to an intra-cosmical divinity or deity within and permeating the ensphered universe. A series of articles on "Eclectic Astronomy" has been published in the first volume, and is being continued in the present volume, illustrated, which are novel and would interest our readers. The editor will send an Epitome of the Eclectic Astronomy on receipt of a postage stamp. Address 26 Overlook St., Alleghany, Pa.

HERALD OF THE COMING ONE. The oldest prophetic journal extant. 102 High St., Boston, Mass. $1.50 a year, weekly. 25 cents for two months. The title is the unfolding of the Hebrew name rendered in the Bible JEHOVAH, the memorial name. The Greek equivalent name is HO ERKOMENOS (Apocalpyse i, 4.)

THE ISLAMIC WORLD. Price, six pence each. Devoted to Islamism; edited by Sheikh W. H. Abdulleh Quilliam, 15 Manchester St., Liverpool, England. It numbers among its contributors the leading and most learned Muslim writers throughout the world. Yearly, seven shillings.

Publications. Seirals. Exchanges.

THE METAPHYSICAL MAGAZINE. Vol. I, No. 1, January, 1895, $2.00 per annum, 25 cents each. Devoted to Occult, Philosophic, and Scientific Research. Edited by Leander E. Whipple and J. Emery McLean. 503 Fifth Avenue, New York City. The Metaphysical Publishing Company. 86 pages, each number. A welcomed magazine.

Contents—The Telekinetic Theory of Levitation, by Prof. Elliott Coues; The Antecedent Life, by Alexander Wilder M. D.; The Ideal of Universities, I, by Adolph Brodbeck, Ph. D.; Abolish Capital Punishment, by Council Ella Narraikow; The Nature and Uses of Pain, by Henry Wood; The Religious Training of Children, I, by Abbie Morton Diaz; Occultism Among the Mayas, by Alice D. Le Plongeon; The Power of Mind, by Ezra Norris; The Ethics of Mental Healing, by W. J. Colville; The World of Thought, with editorial comments. Mental Training, Studies on the History of Humanity.

THE NEW SCIENCE REVIEW. A Miscellany of Modern Thought and Discovery, Conducted by J. M. Stoddart. January, 1895. No. 3. Vol. I. Quarterly; 8 shillings per year; 2 shillings each. 63 Fifth Avenue. New York. 128 pp. Transatlantic Publishing Company.

Contents—The Union of Astronomy and Geology, by Sir John Crowell. The New Element of the Atmosphere, by Lord Rayleigh. The Dangers of Examinations, by Maj-Gen. A. W. Drayson. Food Nerves, by T. W. Nunn, The Railroads in Asia, by Chas. Morris. The Amateur in Science, by Grant Allen. "What Electricity is," (three articles), one each by Mrs. Bloomfield Moore, C. J. Reed, and Henry Clay. The Elseviers, by Baroness Althea Salvador. The World's Cables, by by Maj. Moses P. Handy. Pre-Scientific Electricity, by Horace Hayden, Jr. Notes on the Progress of Science, by Prof. Angelo Heilprin. Reviews.

POPULAR ASTRONOMY for February, 1895, contains an attractive table of contents in which are the following interesting leading articles: Comet *e* 1894, and the Lost Comet of De Vico, 1844, by H. C. Wilson. Near to the Stars, by E. E. Barnard. The Study of Physical Astronomy, by T. J. J. See. Mars, the Canals I, by Percival Lowell. The Astrolabe II, by Margaret L. Huggins. The Spectroscope in Astromony, by Taylor Reed. On Variable Stars of Short Period III, by P. S. Yendell. Planet Notes, Tables, Comet Notes, Suggestions. Northfield, Minn. $2.50 a year. Monthly (ten numbers).

"Astronomy and Astro-Physics," formerly published at Northfield, Minn., has been transferred to the University of Chicago, at Chicago, and will be published there under the new name of "The Astro-Physical Journal." An International Review of Astronomical Physics.

LA ACACIA. A large quarto, in the Spanish language, devoted to the interests of Masonry in the Argentine Republic. Nov-Dec., 1894.

Exchanges.

THE THEOSOPHIST. A monthly magazine of Oriental Philosophy, Art Literature and Occultism. Conducted by Henry S. Olcott. Now in its XVIth volume. A vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. Communications on these subjects are solicited. 64 pages in each number. $5.00 per annum, in America; Rs. 8, in India. 50 cents, single number. "Its motto is: "There is no religion higher than Truth," which is the sentiment of the Maharajahs of Benares. 28 chapters entitled "Old Dairy Leaves" have thus far been published in the later volumes, giving a full historical account of the Theosophical teachings from its outward movement, since October 28, 1875, in New York City. It numbers among it regular contributors the foremost writers in the field of Theosophy and Occultism. Published by the Proprietors, Adyar, Madras, India.

"OLD DIARY LEAVES." G. P. Putnam's Sons, 27 & 29 West 23d Street, New York City, and 24 Bedford Street, Strand, London, Eng., have undertaken the re-publication of the series of articles entitled "Old Diary Leaves," which have run through several years, in series of chapters, in *The Theosophist*, Madras, India, written out by Henry S. Olcott. The articles give a full history of the Theosphical Movement and Society, from the time it took shape in organization in New York City, October 30, 1875, down to the present time, a period of nearly 20 years. The work will be awaited with much interest by all interested in the movement. Price of the work to be announced later.

THE WORLD'S ADVANCE-THOUGHT — THE UNIVERSAL REPUBLIC. Edited and published by Lucy A. Mallory, Portland, Oregon. Only 50 cents a year. Monthly. Truths of all religions given expression. "Only he who would not be a despot is fit to be a freeman." In its nnth volume. Filled with axiomatic thoughts that stir the soul. Many a number is worth the price of a year. There are whole sermons in a half-dozen lines. Try it a year and you will never stop it.

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ENGRAVED CALENDAR, 1895. Received from NewYork Engraving and Printing Co., 320 & 322 Pearl Street, New York.

Books and Pamphlets Received.

DEMEDICI'S RATIONAL MATHEMATICS. Section A, Geometry, Part I, of the New Geometry and Commensurable Arithmetic is now published. First Principles and Primary Elements taught by Compass and Ruler on the Blackboard. Section A is composed of three parts. Section B will contain four parts, and Section C will contain five parts, and each section will be in one binding. Part I sent postpaid for 25 cents ; address Chas. DeMedici, 60 W: 22d Street, New York City. 12mo. 1895. Illustrated with new methods and diagrams. See article on "The Equational Problem Solved," by Dr. Charles De Medici, in "Phrenological Journal," November, 1894, p. 237-240.

NEW LIGHT ON OLD TRUTHS. A manual of doctrine for the use of the clergy, with an address to the laity (of all denominations). By I. O. M. T. & M. A. M. T. "Let Light Be." "Behold I make all things new." 1888. pp. 128. 12mo.

ERA OF LIGHT Universal Kalendar for all time, or Perpetual Almanac (new style), with exposition and notes. A new decimal system. Received from Thos. S. Barrett, Berkhamsted, England.

THE EARTH (NOT A GLOBE) REVIEW. A magazine devoted to the theories and doctrines of the Universal Zetetic Society, London, Eng- "Nature never says one thing and Wisdom another." Edited by Leo Castle. New Series, January, 1895. The following stands at the head of the Review : "When the majestic form of Truth stands before the bar of justice, that hideous monster, Error, hangs its head in silence." Two pence each. Wm. Carpenter, agent, 1316 No. Central Ave., Baltimore, Md.

KORESHAN LIBRARY. The following pamphlets and books are published and for sale by the "Guiding Star" Publishing House, Washington Heights, Chicago, Ill., and will be sent postpaid on receipt of the prices named :

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What constitutes mediumship ? Materialization. The new kingdom is both Body and Spirit. By Cyrus. 15 cts.

Woman's Restoration to her Rightful Dominion. By Annie G. Ordway. Address, Koreshan Convention, Oct. 8, 1888. 5 cts.

Woman's Mission Tracts. Judgment, 5 cts ; Cardinal points of Koreshanity ; Celibacy ; Battle cry of the White Horse Army ; The Law of God delivered on Sinai is the Basis of Koreshan System ; and Where is the Lord ? Koreshan Folium. Six tracts, 10 cts.

Books and Pamphlets Received.

CONVERSATIONS IN HEAVEN A Wisdom Song. By Thomas Lake Harris. "Did not our hearts burn within us while we talked with Him by the way?" (Luke xxvi, 32.) Fountaingrove, California. 8vo. 1894. Privately printed. Parts I, II, III, and IV. In 100 cantos. June 26—October 1, 1893. Pp. 218.

Dedicated to W. R.; 6 stanzas. Part I. "Our conversation is in heaaven;" etc. (Phil. iii, 20, 21.) Cantos I to XXIV, 166 stanzs.

Part II. "When this corruptible shall have put on incorruption," etc. (1 Cor. xv, 54.) Cantos XXVII to LIII, 217 stanzas.

Past III. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." etc. (Rom. viii, 18 23.) Cantos LIII to LXXIX, 251 stanzas.

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The Testament of the XII Patriarchs: An attempt to estimate their Historic and Dogmatic Worth. Cambridge, 1869. Appendix, containing a collation of Roman and Patmos MSS., and bibliographical notes, Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

Cambridge Key to the Chronology of the Hindoos. Anonymous. London. Before 1832.

Essay on the Science of the Chaldeans and Egyptians. By Edward V. Kenealy. London.

Essay on the Science of the Egyptians and Chaldeans. By Sir William Drummond. Before 1824.

Dissertation on the Logos of Saint John, by Richard Laurence. Oxford, 1808.

Creed of Athanasius proved by a mathematical parallel, by E. B. Revilo. London, 1859.

Hebrew Mythology of the Old and New Testament. By Bauer. London, 1820.

Jasher, Referred to in Joshua and Samuel. Anon. London, 1842.

Hebrew words and Synonyms. By Rev. Edward G. King. Part II. London, 1894.

Astral Words and Signs. By Rev. J. H. Broome. London, 1879.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Titles of Jehovah. by Gambier. London, 1853.

David and Goliath. By William Lauter. London, 1861.

Cabbala Algebraica. By C. L. Christmann. London, 1827.

Intimate Connection between Gravitation and the Solar Parallax. By Thomas Bassnett. About 1882.

Planetary Distances. By Lawrence McCurrick. Published in 1884 or 1885.

THE AMERICAN ANTHROPOLOGIST. Published quarterly; ninety-six pages; illustrated. The leading anthropologists are among its contributors. Ethnology, Archæology, Philology, Psychology, Philosophy, Technology, Somatology. Three dollars a year in advance. The American Anthropologist, 1316 Corcoran St., Washington, D. C.

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THE PYRAMIDS OF GIZEH, from Actual Surveys and Admeasurements, by J. E. Perring, Esq., Civil Engineer ; Illustrated by Notes and References to the Several Plans, with Sketches taken on the Spot, by E. J. Andrews. Part I. The Great Pyramid. Text 8 pages and XIV plates. London, 1839. Part II. The Second and Third Pyramids, the three smaller to the southward of the third, and the three to the eastward of the Great Pyramid. Text 15 pages and XIII plates. London, 1841. Part III. The Pyramid to the southward of the Gizeh and at Abou Roash ; also, Campbell's Tomb and a section of Pyramid at Gizeh, from actual surveys and admeasurement. Accompanied by Remarks on the Hieroglyphics, by Samuel Birch, Esq., of the British Museum. Text 24 pages and XXII plates. London, 1842.

This work on the "Great Pyramids of Gizeh" is oblong folio, size 3 feet by 2 feet. Printed on stout thick paper, plates, engravings, etc. Cover of first part somewhat torn. Will be sent by expresss on receipt of $6.00, packed flat.

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Address Geo. W. Browne, 329 Massabesic St., Manchester, N. H.

The Southern Stenographer.

A journal for the Professional Reporter, Office Stenographer, and Typewriter Operator, Monthly, at 50 cents a year; single numbers, 5 cents. Commenced publication, January 1894, and published by the Stenographer Company, Box 157, Charlestown, S. C. C. Irvine Walker, Jr., editor. Liberal premiums have been offered for clubs from a Excelsior Webster Pocket Speller to a Mimeograph or Wiregraph Duplicator. Send five cents for a sample number, and then subscribe for it, and commence to learn the art of stenography; a little practice day by day will make a good reporter in less than a year.

GOULD'S ASTRONOMICAL JOURNAL. Published fortnightly; Boston, Mass. Benj. A. Gould, proprietor and editor; S. C. Chandler, Jr., assistant editor. Addresses, Cambridge, Mass. Subscription, $5.00 a year. Now in it XVth volume; pp. 24 each. The latest researches and results of observational and mathematical astronomy; discoveries in the planetary and stellar heavens; satellites comets, asteroids.

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Vol. I. Hermetic Arcanum of Penes Nos Unda Tagi, 1623.
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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"*In order, next to the Paternal Mind, I, Psyche, dwell, animating all things.*"

Vol. XIII. APRIL, 1895. No. 4.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

Entered as second class matter at the Post-Office, Manchester, N. H.

Miscellaneous Notes and Queries.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"Life is within us as the perfume in the flower; life is eternal."—MARIE.

VOL. XIII. APRIL, 1895. No. 4.

OCCULT KNOWLEDGE. The following quaternions of occult knowledge, from the "Book of the Prophet Jyafrâm," delineates the ascent of the human to the Divine :

Excellence, Worthiness, Beneficence, Goodness,* must be comprehended! must be comprehended!

Godhead, Unity, Perfection, Attributes, must be comprehended!

Life, Knowledge, Desire, Power, must be comprehended!

The Word of God, the Book of God, the Angel of God, the Prophet of God, must be comprehended!

Oldness, Newness, Stability, Instability, must be comprehended.

The World, the Inhabitants, the Free, the Dependent, must be comprehended!

Intelligence, Soul, Heaven, Stars, must be comprehended!

Fire, Air Water, Earth, must be comprehended!

The Nature of the Elements, their Principle, their Form, their Phenomena, must be comprehended!

Mineral, Vegetable, Animal, Humanity, must be comprehended.

Reward, Punishment, Heaven, Hell, must be comprehended!

Merit, Crime, Love, Anger, must be comprehended!

The Prophet, the Prophet's Successor, the Inquirer, the Wise, must be comprehended! must be comprehended!

* The four Persian words, *Hamesteni, Ramesteni, Shamesteni, Famesteni*, mean "Excellence, Worthiness, Beneficence, Goodness."

DRUIDIC BARDIC TRIADS. 1. There are three primeval Unities, and more than one of each cannot exist : one God ; one truth ; and one point of liberty, and this is where all opposites equiponderate.

2. Three things proceed from the three primeval Unities : all life; all goodness ; all power.

3. God consists necessarily of three things : the greatest in respect of life ; the greatest in respect of knowledge ; and the greatest in respect of power ; and there can only be one of what is greatest in anything.

4. Three things it is impossible God should not be : whatever perfect goodness ought to be ; whatever perfect goodness would desire to be ; and whatever perfect goodness can be.

5. The three witnesses of God in respect of what He has done, and will do : infinite power ; infinite knowledge ; and infinite love ; for there is nothing that these cannot perform, do not know, and will not bring to pass.

6. The three ultimate ends of God's regulation in giving existence to everything : to weaken the evil ; to strengthen the good ; and to manifest all discrimination, that what ought to be might be known from what ought not to be.

7. Three things which God cannot but perform : what is most useful ; what is most necessary ; and what is most necessary of all things.

8. The three stabilities of existence : what cannot be otherwise ; what need not be otherwise ; and what cannot be conceived better ; and in these will all things end.

9. Three things will necessarily exist : the supreme power ; the supreme intelligence ; and the supreme love of God.

10. The three characteristics of God : complete life ; complete knowledge, and complete power.

11. The three causes of living beings : the love of God in accord with the most perfect intelligence ; the understanding of God knowing all possible means ; and the power of God in accord with with supreme will, love, and intelligence.

12. There are three circles of existence : the circle of Ceugant ; where there is nothing but God of either living or dead, and none but God can traverse it ; the circle of Abred, where all things are by nature derived from death, and man has traversed it ; and the circle of Gwynvyd, where all things spring from life, and man shall traverse it n heaven.

13. The three states of existence of livihg beings : the state of Abred

in Annwn; the state of liberty in humanity; and the state of love, that is, Gwynvyd in heaven.

14. The three necessities of all animated existences: a beginning in Annwn; progression in Abred; and plentitude in heaven, that is, the circle of Gwynvyd; without these three things nothing can exist but God.

BARDIC APHORISMS. Thus says the Bard: "There is no advantage but what can in no way be dispensed with, that is God; there is no want but the want of God; there is no enjoyment but the enjoyment of God; there is no loss but the loss of God; there is no sufficiency but God; there is nothing immeasureable but God: there is nothing knowing but God; there is nothing in every place but God; there is nothing powerful but God; there is nothing in everything but God; there is no whole but God; there is no God but what is whole."

PROPORTION AND SCULPTURE. (Vol. XIII, p. 81.) "In the highest sense of art the the philosophers and critics, artists and sculptors of all nations, have computed many great problems from the stature of a full-grown man, which among Oriental nations is considered too sacred a subject for either sculpture or painting, especially among the Semitic or Shem-ite nations. Hence we find the Temple of Solomon adorned with certain symbolical sculptures, but nowhere preventing the full-grown stature of a man. On the other hand the Goiim, or Gentiles, delighted in the art of sculpture. St. Paul calls man's body a temple, in allusion to the words of Jesus.

No wonder that monotheistic worshippers would not permit of statues, for the proportions of a natural man lead us to the same extraordinary scale of 72 in the following manner:

Take $4\frac{1}{2}$ inches as the girth round the thumbs,
2 Twice round the the thumbs.

9 Once round the wrist.
2 Twice round the wrist.

18 Once round the neck.
2 Twice round the neck.

36 Once Once round the waist.
2 Twice round the waist.

72 Equals 72 inches, or 6 feet, as man's height."

HORACE.

Remarkable Historical Apparitions.

Goethe states that he one day saw the exact counterpart of himself coming towards him.

Pope saw an arm apparently come through the wall and make inquiries after its owner.

Dr. Johnson heard his mother call his name in a clear voice, though she was at the time in another city.

Swedenborg believed that he had the privilege of interviewing persons in the spirit world.

Loyola, lying wounded during the seige of Pampeluna, saw the Virgin, who encouraged him to prosecute his mission.

Descartes was followed by an invisible person, whose voice he heard urging him to continue his researches after truth.

Sir Joshua Reynolds, leaving his house, thought the lamps were trees, and the men and women bushes agitated by the breeze.

Oliver Cromwell, lying sleepless on his couch saw the curtains open and a gigantic woman appear, who told him he would become the greatest man in England.

Ben Johnson spent the watches of the night with interested spectators of a crowd of Tartars, Turks, and Romans, who rose up and fought around his arm-chair till sunrise.

Bostock, the phrenologist, saw figures and faces, and there was one human face constantly before him for twenty-four hours, the features and head-gear as distinct as those of a living person.

Benvenuto Cellini, imprisoned at Rome, resolved to free himself by self destruction, but was deterred by the apparition of a young woman of wonderous beauty, whose reproaches turned him from his purpose.

Napoleon once called attention to a bright star he believed he saw shining in his room, and said : " It has never deserted me. I see it on every great occurence urging me onward. It is my unfailing omen of success."

Nicolai was alarmed by the appearance of a dead body, which vanished and came again at intervals. This was followed by human faces, which came into the room, and, after gazing upon him for awhile, departed.—*The Humanitarian.*

Demon est Dens inversus, sicut Deus est Demon inversus.

Would you be a God, then decompose the Demon ;
Would you be a Demon, then decompose the God.

FOOTPRINTS. Footprints become a symbol of worship. You have all heard of the two footprints sculptured on the summit of the Mount of Olivet, and worshipped by pilgrims, as the marks left when Jesus sprang into the sky at his ascension. There is another footprint of Jesus preserved on a stone in the Mosque of Omar, at the extremity of the eastern aisle. At Portiers, in France, the traveler may see two footprints of the Lord, upon a slab enshrined in the south wall of the church of St. Radigonde, made when he stood before her to inform her of her coming martyrdom.

The prints of the two feet of Ishmael are preserved on a stone in the temple of Mecca, which tradition says was the threshold of the palace of his father-in-law, the king of the Dhorhamides. Others say they are the prints of his father Abraham's feet, when Ishmael's termagant wife drove the old patriarch away from the threshold of her husband's house.

On the top of the highest mountain in Ceylon are prints of Adam's feet.

There are two immense footprints, two hundred feet apart, on the rocks of Mägdesprung, a village in the Hartz mountain in Germany, which tradition says were made when a huge giantess leaped down from the clouds to save one of her beautiful maidens from the violence of a baron of the olden time.

The holiest object in the great temple of Burmah is the so-called footprint of Gautama, seven feet long, divided into compartments, and sculptured in an extraordinary manner as an astrological charm.

RESTITUTION, OR RESTORATION. In answer to "MEMO" we will say that the word translated "restitution," in Acts iii, 21, is the Greek word *apocatastasis*, a word nowhere else used in the New Testament. The common version resds "The times of restitution of all things." The revised version reads "The times of restoration of all things."

The Emphatic Diaglott translates "apocatastasis" by the word *restoration* as expressing the real idea.

In reference to the Greek word *erchomenos*, found in Revelation i, 4, 8, where it is rendered "which is, and which was, and which is to come," it is also translated properly by others as "The Coming One." The Emphatic Diaglott translates the word, "the ONE who is, and the ONE who was, and the ONE who is coming."

ON SHAKESPEARE'S MONUMENT. "A Nestor in discrimination, a Socrates in talent a Virgil in poet art, the earth covers him, the people mourn for him, Heaven possesses him." *Translation of the Latin.*

THE SEVEN-FOLD CONSTITUTION OF MAN AND THE UNIVERSE. The following classification exemplifies the teaching of Esoteric Buddhism concerning the three important doctrines, namely, the constitution of man, the constitution of the universe, and the spiritual state of man, both during and after earth life.

THE CONSTITUTION OF MAN.

English.	*Sanscrit.*
1. The Body,	*Rupa.*
2. Life-Principle or Vitality,	*Jivatma.*
3. Astral Body,	*Linga Sharira.*
4. Animal Soul or Will (The Ego),	*Kama Rupa.*
5. Human Soul or Mind,	*Manas.*
6. Spiritual Soul,	*Buddhi.*
7. Divine Spirit,	*Atma.*

THE CONSTITUTION OF THE UNIVERSE.

English.	*Sanscrit.*
1. Earth or Matter,	*Prakriti.*
2. Vivifying Universal Spirit,	*Purush.*
3. Astral or Cosmic Atmosphere,	*Maya or Akasa*
4. Cosmic Will,	*Vach.*
5. Astral Light or Universal Illusion,	*Yajna.*
6. Universal Mind,	*Narayana.*
7. Latent Spirit,	*Swapambhu.*

SANDALPHON. The poem entitled *Sandalphon*, inquired for by "ALICE," was written by Henry Wadsworth Longfellow and can be found in his works. Sandalphon is the kabbalistic Prince of Angels, emblematically represented by one of the *Cherubim* on the Ark — *Man*, Ox, Lion, Eagle (Ezek. i, 10 ; Rev. iv, 7).

GOOD BUSINESS MAXIMS. Carefully examine every detail of your business. Be prompt in everything. Take time to consider. and then decide positively. Dare to go forward. Bear troubles patiently. Be brave in the struggle of life. Maintain your integrity as a sacred thing. Never tell business lies. Make no useless acquaintances. Never appear something more than you are. Pay your debts promptly. Shun strong liquor. Employ your time well. Do not reckon upon chance. Be polite to everybody. Never be discouraged. Then work hard, and you will succeed.

PHILO JUDÆUS AND PHILO BYBLIOS. Who were Philo Judæus and Philo Byblios, and why were they so called? A. O.

Philo *Judæus* was thus called for distinction's sake, that is Philo the Jew. Anthon says he was a native of Alexandria, a member of a sacerdotal family, and flourished about A. D. 40. He belonged to the sect of the Pharisees, and was a great zealot for the religion of his fathers. He was a man of great learning; he had carefully studied all the Grecian systems of philosophy, and he made an admirable use of this knowledge in accomplishing the object which he had in view, of presenting the Pagans with the sacred Scriptures as the perfection of all human wisdom. Of all the systems of profane philosophy, no one suited his views so well as the Platonic. His inclination towards a contemplative life was nurtured by the persusal of Plato's writings, while their mysterious tendency served to inflame his imagination. There appears to have been a saying prevalent at the time that either "*Plato Philonises, or Philo Platonises*" must be considered. The ideas of Plato were amalgamated with Plato's doctrine respecting the Scriptures, and he may thus be regarded as the precursor of that strange philosophy which, 250 years after him time, developed itself in Egypt. The style of Philo is expressly modelled after that of Plato. A perusal of his works, which are quite numerous, is not only interesting for the study of the New Platonic philosophy, but extremely important for understanding the Septuaginta and the books of the New Testament. Mai discovered in 1816, some unedited fragments of this writer. An Armenian translation was also found at Lemberg, in Galacia, by Zohrab, an Armenian, in 1791 which contained 13 productions of Philo, of which 8 no longer exist in Greek. Mai's work were published in 1818, and a Latin translation of Zohrab's works in 1822. The best edition of Philo is that of Mangey, London, 1742, in two volumes. Philo is also trauslated by C. D. Yonge, in three volumes, forming three of the "Ecclesiastical Library" of Bohn's series, London, 1854. This edidition is from the text of Mangey.

Philo Byblos, or Philo of Byblos; Byblos is from *Biblos*, "books." He was a grammarian, who lived under Nero and his successors till the time of Adrian. He translated the work of Sanchoniathon, the Phœnician History, into Greek, of which fragments are still extant. He was also called Herennius.

"*Sighing that nature formed but one such man,*
And broke the die, — in moulding Sheridan."

— LORD GEORGE G. BYRON (1788-1824).

"Nature has cast but two men in the mould of statesmen — myself and Mirabeau. After that she broke the mould. — *George Jacques Danton* (1759-1794).

THE ANCIENT HINDU DRAMA — THE TOY CART. Practical Buddhism may be thus summarized: It is *to see, feel, speak, behave, live, act, think, and aspire* RIGHTLY. This is the absolute direction to attain to the Absolute. We find the same rules poetically rendered in the ancient Hindû drama entitled "The Toy Cart," as follows:

Be virtue, friends, your only store,
And restless appetite restrain;
Beat meditation's drum, and sore
Your watch against each sense maintain;
The thief that still in ambush lies,
To make devotion's wealth his prize.

Cast the five senses all away
That triumph o'er the virtuous will;
The pride of self-importance slay,
And ignorance remorseless kill.
So shall you safe the body guard,
And heaven shall be your last reward.

Why shave the head, and mow the chin,
Whilst bristling follies choke the breast?
Apply the knife to parts within,
And heed not how deformed the rest.
The heart of pride and passion weed,
And then the man is pure indeed.

BRAHM'S TRIADS. No image of Brahm himself is ever made; but in place of an image, his attributes are arranged in triads, and these are found in the temple of Gharipuri, thus:

BRAMA	Power	Creation	Matter	Past	*Earth.*
WISANU	Wisdom	Preservation	Spirit	Present	*Water.*
SIVA	Justice	Destruction	Time	Future	*Fire.*

It is self-evident that Jesus and Gaudama were but manifestations of the same Divine Principle. The Buddha of India prepared the way for the Christ of Judea. The difference in their systems is purely exoteric. Buddha may have contemplated the state of Nirvana, while Christ spoke of heaven as a radiant and Eternal Principle; but both ideals are identinal.

RHOPALLIC VERSE. From the Greek word *rhopalon*, a club, which from the handle to the top grows larger and larger. Really a *wedge-verse*; a line in which each successive word has more syllables then the one preceding it:

Hope ever solaces miserable individuals.

YOU HAVE CROSSED YOUR S. This old French saying is equivalent to saying "you have cheated me in your account"; or "you have charged pounds where you ought to have charged shillings, or shillings where you ought to have charged pence. In the old French accounts, *f* (=*s*) stood for sous or pence, and *f* for francs. To cross your *f* meant therefore to turn it fraudently into *f*.

PENTRALIA. These were the private parts of a house; the secrets of a family. That part of a temple into which the priests alone had access; there were the sacred images, there the responses of the oracles were made, and there the sacred mysteries were performed. The Jewish Holy of Holies was the pentralia of their temple.

EIGHT CONDITIONS ESSENTIAL TO HAPPINESS. 1. To enjoy the highest happiness it is necessary to possess good health.

2. To have a highly moral character, that our conscience may not reprove us for acts of wickedness and disobedience.

3. To engage in sufficient physical exercise to preserve the vigor and flexibility of the muscular system and to maintain the health of our vital functions.

4. To have congenial employment that our leading mental powers may have sufficient exercise, so that the difficult tasks we may have to undertake occasionally may not prove too irksome.

5. That the income of one may be sufficient to provide at least for the personal and family needs.

6. That a person may spend a portion of his time in storing the mind with information, both for mental, physical, and spiritual needs.

7. That we have the hope of a better life to come, and a faith that a good and all-wise God is ever directing and overruling all things for the greatest good of his creatures generally.

8. That we have at least a measure of godliness which with contentment is great gain.

SOCRATES AND JESUS—QUOTATION. The author of the following quotation has been asked for several times, and search has revealed it.

"Socrates died like a philosopher, but Jesus Christ like a God!"

A correspondent (Carrie E. Paige. North Weare, N. H.) says a friend informs her that the quotation is in William Wirt's article on "The Blind Preacher," found in Town's Fourth Reader, p. 286 (1852).

The article referred to contains the following paragraph in which is the quotation :

The first sentence, with which he [The Blind Preacher] broke the awful silence, was a quotation from Rousseau. "Socrates died like a philosopher, but Jesus Christ like a God!" I dispair of giving you any idea of the effect produced by this short sentence, unless you could conceive the whole manner of the man, as well as the peculiar crisis in the discourse. Never before did I completely understand what Demosthenes meant by laying such stress on delivery.

GULF STREAM. The stream which issues from the gulf of Mexico, and extends over a range of three thousand miles, raising the temperature of the water through which it passes, and of the lands through which it flows. It washes the shores of the British Isles, and runs up the coast of Norway.

NAME OF THE DEITY. The great name of the Deity, which is termed by Josephus incommunicable, is said to be preserved in the system of Freemasonry. Calmet observes :

" When we pronounce the word Jehovah, we follow the crowd ; for we do not know distinctly the manner wherein this proper and incommunicable name of God should be pronounced which is written with *Iod*, *Hi*, *Vau*, *Hi*, and comes from the verb *haiah*, ' he has been.' The ancients have expressed it differently. Sanchroniathon writes Jevo ; Diodorus the Sicilian, Macrobius, St. Clemens Alexandrinus, St. Jeome. and Origen, pronounced it Iao."

The Tetragrammaton was preserved and transmitted by the Essenes ; it was always communicated in a whisper, and under a disguised form, such that while its component parts were universally known, the connected whole was an incommunicable mystery. They used, in common with the Jewish nation, the ancient and significant symbol by which this name was designated, namely, three Hebrew letter *jods*, the punctuation point *kametz* placed underneath, all enclosed in a circle. This was to express the equality of three persons in one of which they believed the godhead to be composed. The Hebrew *jod* resembles a comma in form and a point *kamatz* resembles a Gothic capital T. This holy name they held in the utmost veneration. Calmet says they believed the name of God to include the All.

" He who pronounces it," they say, " shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in his name ; it governs the world by its power.'

The Hebrew letter *Schin*, resembling a three-leafed clover, was adopted as a mysterious emblem to designate the Tetragrammaton. Hence this etter was supposed to comprehend many valuable qualities. It was therefore deeply engraved by the Jews on their phylacteries, both before and behind, to induce the protection of the omnipresent Deity it represented.

Another symbol was the equilateral triangle, illuminated with a single *jod*. This symbolic letter denotes " the thought, the idea of God. It is a ray of Light., say the enraptured cabbalists, which darts a lustre too transcendent to be contemplated by mortal eye. It is a point at which thought pauses, and imagination itself grows giddy and confounded. Man, says M. Basnage, citing the Rabbis, may lawfully roll his thought from one end of heaven to the other, but they cannot approach that inaccessible Light, that primitive existence contained in the letter *Jod*."

The chief varieties of this sacred name among the inhabitants of different nations were Jah, Bel or Baal, Om or On. The first of these had many fluctuations : Jupiter, Jove, Evohe, etc., and were the cor-

ruptions of Jah, or Jehovah. Iao was pronounced by the Oracle of Apollo to be the first and greatest of the deities.

The compounds of the second name Bel are of great variety. Belus was used by the Chaldæans; and the deity known among the ancient Celtæ, by the name of Bell or Belenus, was, by more modern authors identified with Apollo.

The third variation was On. Under this apellation the Deity was worshipped by the Egyptians, and they professed to believe that he was eternal, and the fountain of light and life; but according to their gross conceptions, being necessarily visible, the sun was adored as his representative, and was, most probably, the same as Osiris. They knew the general purport of that name and its representative qualities as manifested to them. If they believed On to be the living and eternal God, they allowed the same attributes to the sun, which they probably worshipped as the Lord of creation. Oannes was the God of the Chaldæans; and Dag-On of the Philistines, both of which are derivations of the same name. *On* undoubtedly was the same Deity as the Hebrew Jehovah, and was introduced among the Greeks by Plato, who acknowledges his eternity and incomprehensibility in these very remarkable words, found in his *Timæo* v, iii, :

"*Tell us of the God* ON, *which is, and never knew beginning.*"

And the same name was used by the early Christians for the true God; for John in the Apocalypse (iv, 4) has the following expression:

"ON, *kai ho en, kai ho erchomenos,*" which is translated in the King James' version in these words:

"*Him, which is, and which was, and which is to come.*"

The same word with a small variation, was one or the names of the supreme Deity of India, and a devout meditation on it was considered capable of conveying the highest degree of perfection. Seneca says:

"It is of but little consequence what you call the first nature, and the divine reason which presides over the universe, and fills all the parts of it—He is still the same God. You may give him as many names as you please, provided you allow but one sole principle, everywhere present."

In the ordinances of Menu, we are informed how this sacred word was produced:

"Brahma milked out, as it were, from the three Vedas, the letter A, the letter U, and the letter M, which form, by their coalition, the triliteral monosyllable, together with three mysterious words, *bhur, bhuvah, swer;* or, 'earth, sky, heaven.' These three letters, which are pronounced *Om,* refer to the Deity in his triple capacity of *creator, preserver, distroyer.* The method of using the word is given in the

same code of Menu. Three suppressions of the breath, made according to the divine rule, accompanied by the triverbial phrase *bhur-bhuvahswer*, and the triliteral syllable *Om*, may be considered as the highest devotion of a Brahmin."

" A Brahmin beginning and ending a lecture of the Veda, or the recital of any holy strain, must always pronounce to himself the syllable *Om ;* for unless the syllable *Om* precedes, his learning will slip away from him ; and unless it follows, nothing will be retained ; or that syllable being prefixed to several names of the worlds, denotes that the seven worlds are manifestations of the power signified by that syllable."—*H. T. Colebrooke*, "Asiatic Researches," Vol. V, p. 352.

THE UPANISHADS AND VEDANTA. It is in the *Upanishads* and the *Vedanta* that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*, are, as Monier Williams is made to confess, " the only Veda of all thoughtful Hindus at the present day." The very name implies a secret meaning underlying it. *Upi ni-shad* means, according to Brahminical authority, " to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams, the title is derived from the root *sad*, with the prepositions *upi* and *ni*, and implies " something mystical that underlies, or is beneath the surface."

This meaming can be fully realized only by him who has a good knowledge of *Prâna*, the ONE LIFE — " the nave to which are attached the *seven* spokes of the Universal Wheel."

" THE THRONE OF GOD is the apex, culmination, directly over the pole's axis, and so in the center of the city—corresponding to the tree of life, which in the old creation was situated in the center of the garden—from which proceeds the ELECTRICAL CURRENT, the ' pure river of the water of life, clear as crystal."—*1881 ; or the End of the Æons*, p. 36, by Henry Bowman. St. Louis, 1884.

" *I am the owner of the sphere,*
Of the seven stars and the solar year,
Of Cæsar's hand and Plato's brain,
Of Lord Christs' heart and Shakespeare's strain." — EMERSON.

" *He who dares assert the I*
May calmy wait
While hurrying fate
Meets his demands with sure supply."—HELEN WILMANS.

These two verses stand at the head of FREEDOM, a weekly journal of original thought, and an expounder of freedom of speech. $1.00 a year (48 Nos.). 168 Humboldt Ave., Boston, Mass. Helen Wilmans.

'The Sign of the Son of Man in Heaven.'

BY ERNEST DE BUNSEN, LONDON, ENG.

Did Paul consider himself to be the prophet Elias promised by Malachi in the last lines of the Old Testament ?

The prophet Malachi, or 'the messenger,' had announced that God will send his messenger to prepare his way before him, that suddenly will come to his temple the Lord whom Israel longed for, and 'the messenger of the covenant,' in whom Israel delights. We regard this messenger of the covenant as the bringer in of the new covenant foretold by Jeremiah (xxxi, 31-35). He was bid to say that it would not be according to the covenant made with Israel on its being led out of Egypt, but that the new covenant would consist in God's writing his law in the inward parts, in the hearts of Israelites; that this new covenant of God would lead to his being their God and Israel his people, that then all would know the Lord without being taught by man, that God would forgive their iniquity. 'In place of the old covenant in which an outward reward was attached to an outward service, Jeremiah tells us that Jehovah will (on some future day) substitute a new covenant which, unlike the former, will never be broken, because it abolishes the division between man and the God with whom he covnants.' Jeremiah 'prophecies a future in which the demands of the inner voice will be outwardly realized.' At that undefined future time man will feel God within himself, and believe that he will reveal himself without. [1]

It would be impossible to describe more clearly and more comprehensively than is done by Jeremiah's great prophecy the essence of this new covenant, and to identify it with the kingdom of heaven, that is, with the rule of the Holy Spirit in mankind, as Jesus preached by word and deed. This prophecy of Jeremiah has been directly connected, in the Epistle to the Hebrews, with Jesus as 'the mediator of the new covenant.' But it was, and is still, difficult to discern that Jesus had brought in the promised new covenant, that he could be the messenger of the same, in whom Israel would in future delight. For Jesus had not fulfilled Jeremiah's other prophecy, had not brought about the return of Israelites to their own land. Jesus of Nazareth did not reign as king, as the promised righteous branch raised unto David. Time will prove whether this prophecy shall turn out to be as generally correct than that according to which Israelites were to serve the king of Babylon seventy years, a round number which however was nearly correct, for from 604 to 536 are 68 years.

Still more difficult was it in those times, and is it still in our days, about 2500 years after Malachi's great prophecy, to distinguish from

[1] Cairns, The Evolution of Religion, II, 49, 50, 56.

the messenger of the covenant, called by that same prophet 'the sun of righteousness,' the prophet Elias whose mission is described in the last verses of the Old Testament. He is to 'turn the heart of the fathers (of Israelites) to the children (the Gentiles) and the heart of the children to their fathers.' The coming of Elias was looked for in the days of John the Baptist and of Jesus. The former was asked whether he be Elijah, that is, either a supposed reincarnation of him, of the tishbite, that is, of the stranger, or a prophet in his spirit and power. John is recorded to have answered No. Jesus is reported to have said, that though Elias is coming to restore all things, yet that if they, the multitudes whom he addressed, would accept or rather would 'assume' it, John the Baptist was the promised Elijah. Jesus may not have protested rgainst this assumption, but he cannot have authorized it. The connection of Elijah as of Moses with what is only in the Gospel after Matthew reported as the transfiguration of Jesus in the 'vision' beheld by Peter, James, and John on a high mountain, probably Hermon, is a deep mystery. However it be explained, we may accept as historical the transmitted reply of Jesus to the question then or on another occasion addressed to him by his disciples, why the scribes said that Elijah must come before the rising of the Son of Man from the dead. Jesus said, 'Elias indeed cometh and shall restore all things.' He cannot have said that Elias was to come and that he had already come in John the Baptist. Moreover he designated John as less than the least in the kingdom of heaven!

Not mislead by incorrect interpretations of the grandest prophecies in the Old Testament, those of Isaiah, Jeremiah, and Malachi, the Jews have always rightly distinguished between the messenger of the covenant and the later coming Elias, whom they still expect. We shall now try to prove that Jesus has likewise distinguished in the presence of Scribes and Pharisees, between the messenger of the covenant as whom he regarded himself, and the future prophet announced by Malachi. 'O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is (or praised be) he that cometh in the name of the Lord.' This can only be the promised Elias, who, like all true prophets will come in the name, that is, in the Spirit of God. We conclude from these words of Jesus, confirmed by others of his, that he directly connected his announced descent on the clouds of heaven, with power and great glory, with the promised apparition of the sign of the Son of Man in heaven, and thus with the time when the prophet Elias will be set up and welcomed at Jerusalem.

The kingdom of heaven or the new covenant and the kingdom of

Israel had both been announced by Jeremiah; yet there was an antithesis between the Messianic views of Jesus and those of the Jews. Jesus inaugurated, as the messenger of the covenant, the kingdom of heaven, and he pointed to the restoration of the kingdom of Israel, at an undetermined time, by the prophet Elias who was to come and to restore all things. Neither Jesus nor the Jews expected two Messiahs. But Jesus designated himself as the Son of Man of the Danielic vision, who would ascend on the clouds of heaven, and, according to his own words, later descend on the clouds, at the time when an unnamed prophet would be welcomed at Jerusalem. It was difficult to regard Elias as merely the instrument, the communicating medium of the Messiah. The Jews certainly identified the promised Messiah with the prophet Elias who, as the restorer of all things, would restore the kingdom of Israel, and fulfill all the prophecies on the glory of Jerusalem. Far from opposing this expectation, Jesus confirmed it as regards Elias. The mission assigned to this prophet, at the end of the Old Testament, of making peace between Israelites and Gentiles, implies his being welcomed at Jerusalem as he that cometh in the name of the Lord, to restore and regenerate all things. Unless it be assumed that Daniel's vision on the risen Son of Man's universal kingdom of the future, and Jeremiah's prophecy on the restoration of Israel's kingdom have not a word of truth in them, and that Jesus erred when he referred to those kingdoms, these two events mysteriously connected with the sign of the Son of Man in heaven, with his apparition on the clouds, must take place at the time of Elias 'the restorer.' Then will come 'the regeneration' and 'the restoration of all things.' Jesus Christ will 'in heaven sit on the throne of his glory,' and under its prophet and king the light of Jerusalem shall have come. It is not Jesus but Paul who has been carried beyond Judaism

Can Paul have hoped that he, the preacher of the faith which was, as he said, afterwards to be revealed, would receive at Jerusalem the welcome of the prophet announced by Jesus for the time of his second coming? Paul made great efforts in the Epistle to the Romans to convert Israel by the admission that God has not cast off 'his people which he foreknew,' that there is 'a remnant' in Israel 'according to the election of grace.' These efforts were made in vain. Israel was not to be gained over to the doctrine of the Angel-Messiah, which many among the Gentiles had accepted, partly through the instrumentality of the Essenic Gnostics, the Jewish dissenters, who had settled in large numbers in all countries, as we are informed, and whose doctrines Paul had proclaimed as those of Jesus. Yet Paul seems to have steadfastly believed that the promised and by him then expected return of Christ would bring about the conversion of Israel and the welcome of the announced prophet at Jerusalem.

Was Paul inspired by the risen Jesus to carry out the mission as-

signed to the prophet Elias in the Old Testament, and is it his welcome at Jerusalem on the Son of Man's return which Jesus foretold? We shall now point out that Paul must have regarded himself as the prophet of the second advent, inasmuch as his description of the apparition of Christ in the clouds is certainly intended to explain what Jesus meant by announcing the apparition of the sign of the Son of Man in heaven, that is, of the Son of Man's descent on the clouds. Yet Paul does not refer to these transmitted words of Jesus, by the misunderstood meaning of which Paul was misled to proclaim his false prophecy on the second coming of Christ.

The highpriest having abjured Jesus by the living God that he should tell them whether he be the Christ, the Son of God, Jesus said unto him : ' Thou hast said,' or ' thou hast said it. This is a usual Jewish phrase, a most emphatic Yea, and it proves Jesus to have most solemnly confessed that he recognized himsely as the Son of God, an expression which was by the Jews exclusively referred to the Messiah. Then Jesus added the for ever memorable words : ' Nevertheless, I say unto you, henceforth (or rather, in future), ye shall see the Son of Man sitting at the right hand of power and coming on the clouds of heaven.' We cannot doubt that these words refer to a single occasion, when the eye of man will see, whether in a vision or not, the coming of the Son of Man on the clouds of heaven. As Daniel saw in a vision the ascent of the Son of Man on the clouds of heaven, so will be seen at an undetermined future time, by one or more men, the descent of the Son of man on the clouds of heaven. We confidently hope not to err if we explain that in a vision, similar to that of Daniel, at the time of the prophet Elias, will be seen the coming of the Son of Man on the clouds. When Jesus referred to this future occasion, he knew, that what he was not enabled to accomplish during his short life on earth, that is, the gradual fulfiilment of the promised universal and everlasting kingdom of the Son of Man, would require his direct influence from above, whether or not through the instrumentality of the prophet at the time of his second advent.

The connection with the Danielic prophecy of these recorded words of Jesus, on his appearing on the clouds at the time of the prophet (Elias ?) must have been all the more convincing to Paul, because the verbal tradition of these words, if no written record of them existed, could not have connected these and similar words with the Jewish wars, as wellas with the destruction of the holy city and Temple. In the Gospel after Matthew this connection somewhat diminishes the originality and historical value of these words of Jesus. We do not accept as his words those transmitted in the late revised first Gospel of our canon : ' Ye shall not have gone through the cities of Israel till the Son of Man be come,' and ' There be some of them that stand here, which shall in no wise taste of death till they see the Son of Man

coming in his kingdom ;' and finally, 'This generation shall not pass away till all these things be accomplished.'[1] These words we regard as added for the purpose of connecting the authority of Jesus with the false prophecy of Paul that he and contemporaries of him would live to see the return of Christ. It was evidently held to be of importance by the Paulinian revisers of that Gospel to prevent, if possible, Paul's interpretation of the words of Jesus on the sign of the Son of Man in heaven, that is, of Christ's second coming at the time of the prophet (Elias?) from being explained as a hallucination of his misguided brain, which it was in fact. Paul's blunder of a prophecy was therefore asserted in the Gospel to have originated in Jesus!

What misled Paul to connect with his own time the return of Christ, cannot possibly have been anything else than that he identified himself with the promised and then expected prophet (Elias?) with the man coming in the name of the Lord, whose welcome at Jerusalem Jesus had directly connected with the time when the Son of Man would appear on theclouds of heaven. It seems reasonable to assume that Paul so firmly believed in the identity of himself and this prophet and therefore in his living to see the return of Christ, that in writing to Christians at Thessalonica (Salonika), as also to Corinthians,[2] he openly and fully avowed his conviction about what would be the circumstances under which Christ's return would take place. These his views he made known to the Thessalonians in connection with a word of Christ, literally 'in a word of the Lord.' We do not hesitate to suggest that Paul in this passage refers to the words of Jesus on the coming of the Son of Man with the clouds at the time of the future prophet, which word of Christ Paul probably communicated verbally to the Thessalonians. This 'word of the Lord' formed the basis, the only authority, if he had any, for all the details which Paul ventured to connect with the sign of the Son of Man in heaven, that is, with Christ's return.

Paul declares to the Thessalonians that Christ's return will be witnessed by some of them who were then alive, by them who were left unto the coming of the Lord, to the generation to which Paul belonged, as he asserts. 'The dead in Christ shall rise first, then we that are alive, that are left, shall altogether with them be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.' Like this passage we hold that in I Corinthians xv to have been freely and imaginatively developed from the recorded words of Jesus on his descending with the clouds at the time of the prophet Elias. Neither the recorded vision on the ascent of the Son of Man, nor what we explain as the promised vision on the descending Son of Man, contains any authority for the scheme of redemption as described by Paul. He asserted that the future universal kingdom

[1] Matt. x, 23 ; xvi, 28 ; xxiv, 34. [2] I Thess. iv, 13 ; v, 11 ; I Cor. xv, 20-58.

of Christ requires for its basis a universal redemption of the humanity of all ages. Because of Adam's sin, which Paul declares mankind to have inherited, death has come into the world, and so likewise by one man the resurrection of the dead has been introduced, to make alive in Christ those who died in Adam. Each will be raised in his order. 'Christ as the first fruits, then they that are Christ's at his coming.' Paul logically assumed that death reigned without interruption until Christ's return, Christ himself, as the firstfruit of them that sleep, being alone excepted.

But according to the Scriptures and the teaching of Jesus, as also that of Plato, the spiritual life in man cannot be affected by death. We know that death has been at all times an open door to non-terrestrial life, to a continuity of indivdual consciousness; for Abraham, Isaak, and Jacob are referred to as living. Jesus confirmed this Scriptural statement in the clearest manner by declaring on the cross that death would be for him, and not for him only, an open door to Paradise. By the word Paradise, differently explained at different times, and which Jesus never used in his public teaching, the Jews understood the place inhabited by all whose life in the flesh had been closed by death. Paradise seems to have had, at the time of Jesus, the same meaning as the sheôl of the Jews, the Greek Hades; but to Origen and others it was a region of life and immortality, identical with the third heaven. In prepauline times the opinion probably prevailed that this region was divided into two localities at a great distance from each other. Thus, according to the parable, Lazarus was carried by angels into 'Abraham's bosom,' near to Abraham—a statement which Paul must have condemned — whilst the rich man lifted up his eyes in Hades, being in torments, and saw Abraham and Lazarus afar off, a great gulf separating them from him. All the three were alive, but not in the same place or in the same conditions. It was only to this distinction that Jesus referred on the cross, addressing the believing malefactor, who had said to him, 'Jesus, remember me when thou comest into thy kingdom.' How this man explained to himself the kingdom of the Messiah we know not. We should not be justified in assuming that he believed in a vicarious, reconciling sacrifice, just then accomplished by Jesus through his blood-shedding on the cross. Yet Jesus said unto him, 'Verily, I say unto thee, today thou shalt be with me in Paradise.' The emphasis lies in the words 'with me.' Both were about to die, as well as the other malefactor; but Jesus did not even imply that in the case of this unbelieving malefactor death would prevent or delay the continuity of conscious individual life immediately after death, though Jesus made that important distinction that only the believing malefactor would on that very day of death be with him in Paradise.

By these words Jesus has excluded the later Paulinian views on

the atonement by the blood of Jesus shed on the cross, as the 'finished work of redemption, as also he thus excluded the now proved unhistorical allegory, that aceording to the Scriptures the resurrection of Jesus Christ, as the Lamb of God, would take place not immediately after death, but on the third day after it. On the very day of his death Jesus was in Paradise with the believing malefactor. The conscious translatien of the spiritual bodies of these three crucified men took place already on the day of death, nor was it in any way exceptional. Jesus has excluded by words uttered on the cross, the scheme of Paul that there was a necessity for Christ's abolishing death, which having been done, the sting of death removed, there would be, for Jesus only, a miraculous bodily resurrection, whether visible or invisible. It would take place on the third day after his death, not on the day of his death, and this in fulfilment of the wrongly assumed prophetic meaning of two institutions, recorded to bave been introduced by Moses, of the slaying of the Paschal lamb on the 14th and the offering of the first fruit on the 16th Nisan. It is not true, as Paul implied, that all or any of the dead await in their graves Christ's descent from heaven 'with a shout, with the voice of the archangel and with the trump of God'; when those that are fallen asleep, the dead in Christ shall rise first, then those that are alive, that are left, 'shall together with them be caught up in the clouds, to meet the Lord in the air,' and so shall 'ever be with the Lord' Misled by Paul, millions upon millions have comforted one another with these words, after that the historical events on and after Paul's death had proved the utter fallacy of his words.

A great surprise, the greatest of all mysteries, has awaited, and awaits now, the emigrants from a terrestrial to a non-terrestrial part of the universe. For they, or some of them, have seen and will see, that they have been wrongly directed on earth by cunningly devised dogmas, that they must drop them, and rejoice in the progressive capabilities opened by death. In a certain sense nothing is more true, in Paul's famous poetical effusion recorded in I Corinthians xv, than that if the dead rise not, then is Christ not risen. Quite so, the dead do rise and therefore is Christ also risen. This preaching, this faith is not in vain. Every man, on his death, is raised a spiritual body; the event remains a mystery to us, but the marvellous change may be effected according to one of those many laws of nature unknown to us. We cannot accept Paul as a seer's authority for the assertion that the spiritual body is given by God at the resurrection of the individual; but we may assume that it has been gradually formed within the fleshly body of every man by that true light which lighteth every man that cometh into the world, by the ingrafted word which is able to save the souls. By death the spiritual body in man has been forever separated from his natural body; but all spiritual

bodies are not the same, their state depends on the effect produced on them during the life in the flesh, which more or less furthers, if it does not more or less hinder, the action of the soul-saving ingrafted or innate word, Neither could Paul, nor can any man assert that every spiritual body sown in corruption is raised in incorruption, or even to eternal rest and peace. As regards incorruption it might be so perhaps, but it is far more probable that some spiritual bodies, hardly all, will in time be developed into a state of incorruption, of everlasting life, though not everlasting rest. Anyhow we may believe that in the end God, who is Spirit, will be all in all. Already on earth every man bears in some degree the image ef the earthy as well as the image of the heavenly. Flesh and blood certainly can inherit the kingdom of God, as Jesus clearly proved, and Paul vainly denied. Yea, corruption can under given circumstances inherit incorruption, for the germ of incorruption is within man. Jesus urged men to be holy and perfect as their God is holy aud perfect; men are intended to be gods, perfect instruments of the Spirit of that God who dwells within them.

Unless Paul was convinced that he was the foretold prophet who would live at the time of the Son of Man's descent on the clouds, it would be impossible to understand how he arrived at the deep-rooted conviction that, whilst in the flesh, he would see the return of Christ, as Jesus implied by one or more men would see it at the time of the future prophet. Had Paul's prophecy turned out to be a true one, instead of having been declared by historical events to be utterly false and misleading; had Jesus Christ descended visibly towards the earth on the clouds before Paul's death; had he who called himself an apostle of Christ rightly interpreted the words of Jesus on the appearing of the sign of the Son of Man in heaven, then not only the Jews and Gentiles but Christ himself would have recognized and blessed Paul as the foretold prophet (Elias ?) as he that cometh in the name or Spirit of the Lord. We may assert with full confidence that Christ has not done so.

The announcement of Jesus that the Son of Man would descend on the clouds at the time of the future prophet is confirmed by two other recorded sayings of Jesus, and by a very important statement of Peter.[1] The words of Jesus, already cited, about the coming of Elias 'to restore all things,' refer to the time of 'regeneration,' when the Son of Man shall sit 'on the throne of his glory,' that is, these words point to his visible descent on the clouds of heaven at the time of Elias. The connection by Jesus of the restoration of all things and of the regeneration with the mission of Elias and with the descent of the Son of Man, is confirmed by Peter's address to the people who had run together in Solomon's porch. Having said that the

[1] Matt. xvii, 11; xix, 28; Acts III, 19-21.

God of Israel's fathers had glorified 'his servant,' the apostle said : ' Repent ye and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord ; and that he may send the Christ, who hath been appointed for you, even Jesus : whom the heavens must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets, which have been since the world began.' Thus it is proved that the foretold prophet at Christ's coming is the prophet Elias.

The time of restoration, regeneration, and restitution of all things the apostles connected with the spiritual baptism which the risen Jesus, by appearing unto them, announced to take place after ' not many days.' But to their question, whether at that immediately to be expected time Jesus would restore the kingdom to Israel, Jesus replied : ' It is not for you to know times or seasons which the Father hath appointed by, or reserved to, his own authority ; literally, ' appointed by or to the perfection of his power.' The disciples ought to have understood and remembered that their Lord, sitting on the Mount of Olives, told them that of the day and hour of the Son of Man's coming ' knoweth no one, not even the angels of heaven, neither the Son, but the Father only.' Jesus concluded by admonishing them to watch for that they knew not on what day their Lord would come. We, can now assert that the prophet whom Jesus connected with his second coming, and who would be then welcomed at Jerusalem is Elias the restorer of Israel's kingdom. We cannot doubt that, at the time of the sudden and the most unexpected coming of Jesus on the clouds the great prophecy of Isaiah will be fulfilled, ' the vision which came unto Isaiah the son of Amos, concerning Judah and Jerusalem.' ' And it shall come to pass in the sequence of times that the mountain on which is the Lord's house shall be firmly established on the top of the mountains and exalted above the hills, and all nations shall flow unto it, and many people go there and say, "come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways, and we walk in his paths." For out of Zion shall go forth (not "the law," but literally) instruction, and the word of the Lord from Jerusalem. And he shall judge between the nations, and be arbitrator between many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, and they shall learn war no more.' [1] It is evidently said in a figurative sense that 'all nations ' shall flow unto Zion, ; the literal sense of these words is excluded here, as in the statement that ' all the world ' went to Egypt to buy corn from Joseph. But with this exception, explaining these words to mean, as does the text. that many people of all nations shall

[1] Isaiah ii, 1-4 ; Micah iv, 1 3.

go to Jerusalem, the entire prophecy must be taken in its literal sense, and it contains, we subdmit, the clearest indication transmitted to us respecting the restoration, regeneration and restitution of all things assigned to the future prophet Elias. Jerusalem will become the spiritual center of the earth after the coming of the Son of Man.

At that undetermined time of the restoration, or regeneration of all things, God will teach his ways at Jerusalem, from Zion will go forth 'instruction,' and the Word of the Lord from Jerusalem. Wars shall cease. This 'Gospel of Peace,' these glad tidings of the kingdom shall be preached in the whole inhabitabed earth, and then shall 'the end' come, that is, the fulfilment of all prophecy. Time alone can prove whether, and if so to what extent, will be connected with these events the prophet who shall come in the name, that is, in the Spirit of the Lord, the prophet in the spirit and power of Elijah, the prophet marking the time of the appearing of the sign of the Son of Man in heaven, of his decsent on the clouds, of his second advent.

We come to the following conclusions :

1. Paul seems to have believed that he was the promised prophet Elias, in whose time, as Jesus had said, though without in this passage mentioning the prophet's name, the sign of the Son of Man would appear in the clouds, this being the sign of the Son of Man in heaven. Events proved that Paul was certainly not that prophet.

2. Jesus repeatedly, and Peter in a memorable address, connected the second coming of the Son of Man with the time of Elias the restorer, the bringer in of the regeneration, of the restitution of all things.

3. The times and seasons when the prophet Elias will be set up and the second coming of the Son of Man take place, the Father has reserved to the perfection of his power, or to his authority; that day and hour neither men nor angels, nor the Son knows, but the Father only, until he reveals it.

4. It may be expected that, as in the time of Daniel, the ascent of the Son of Man on the clouds of heaven was seen by one man, by a prophet in a vision, so Christ's descent on the clouds will be revealed by a similar vision, though not necessarily to the prophet Elias, or to him only.

5. Time alone can prove whether at the time of Elias, the prophecy of Isaiah's and Micah will be fulfilled, on the flowing of Israelites and peoples of all nations to Jerusalem; on the 'instruction' which shall go forth from Zion; on the Divine 'arbitration' beetween many peoples; on the end of all wars; whether this 'Gospel of Peace' will be the proclamation of the glad tidings of that Gospel which shall be preached in the whole inhabited earth, from the time of Christ's second coming, and before shall come the final fulfilment of all prophecy, 'the end.' [1]

[1] See a later essay on 'the Coming Prophet Elias.'

Hermes Trismegistus.

BY HENRY WADSWORTH LONGFELLOW.

Still through Egypt's desert places
Flows the lordly Nile ;
From its banks the great stone faces
Gaze with patient smile ;
Still the pyramids imperious
Pierce the cloudless skies,
And the sphinx stares with mysterious,
Solemn, stony eyes.

But where are the old Egyptian
Demi-gods and kings ?
Nothing left but an inscription
Graven on stone and rings.
Where are Helius and Hephæstus,
Gods of eldest eld ?
Where is Hermes Trismegistus,
Who their secrets held ?

Where are now the many hundred
Thousand books he wrote ?
By the Thurmaturgists plundered,
Lost in lands remote.
In oblivion sunk forever,
As when o'er the land
Blows a storm-wind, in the river
Sinks the scattered sand.

Something unsubstantial, ghostly
Seems this Theurgist,
In deep meditation mostly
Wrapped, as in a mist.
Vague, phantasmal, and unreal
To our thought he seems,
Walking in a world ideal,
In a land of dreams.

Was he one o' many, merging
Name and fame in one,
Like a stream, to which, converging,
Many streamlets run ?
Till, with gathered power proceeding,
Ampler sweep it takes,
Downward the sweet waters leading
From unnumbered lakes.

By the Nile see him wandering,
Pausing now and then,
On the mystic union pondering
Between gods and men :
Half-believing, wholly feeling,
With supreme delight,
How the Gods, themselves concealing,
Lift men to their height.

Or in Thebes, the hundred-gated,
In the thoroughfare
Breathing, as if consecrated,
A diviner air.
And amid discordant noises
In the jostling throng,
Hearing far, celestial voices
Of Olympian's song.

Who shall call his dreams falacious ?
Who has searched or sought
All the unexplored and spacious
Universe of thought ?
Who, in his own skill confiding,
Shall with rule and line
Mark the border-land dividing
Human and divine ?

Trismegistus ! three times greatest !
How thy name sublime
Has descended to this latest
Progeny of time !
Happy they whose written pages
Perish with their lives,
If amid the crumbling ages
Still their name survives.

Thine, O priest of Egypt, lately
Found I in the vast
Weed-encumbered, sombre, stately
Grave-yard of the Past :
And a presence moved before me
On that gloomy shore,
As a waft of wind, that o'er me
Breathed, and was no more.

THE CIRCUIT OF THE CAABA. The Caaba, with its 360 pillars around it (as in the now Catholic Cathedral at Cordova, in Spain, which was formerly a Mosque, representing the circle or wheel of the heavens) was the Temple of Mohammed (like the Temple of Solomon), or circle wheel of Mohammed, or Om, *the desire of all nations* (*Ahmed*, Haggai ii, 7). The idea of a wheel applied to the revolving planetary revolving bodies is peculiarly appropriate. The Cavah is the origin of our word "cave." All the oldest temples of Zoroaster and Indians were caves, acknowledged to be in imitation of the vault or circle, or wheel of heaven.

SANDALPHON.

BY HENRY WADSWORTH LONGFELLOW.

Have you read in the Talmud of old,
In the Legends the Rabbins have told
Of the limitless realms of the air—
Have you read it—the marvellous story
Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer?

How erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one hymn and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp-strings are broken asunder
By music they throb to express.

But serene in the raptuous throng,
Unmoved by the rush of the song,
With eyes unimpassioned and slow,
Amond the dead angels, the deathless
Sandalphon stands listening breathless
To sounds that ascend from below;

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervor and passion of prayer;
From the hearts that are broken with losses,
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed.

It is but a legend, I know—
A story, a phantom, a show,
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welken above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden
The golden pomegranates of Eden,
To quiet its fever and pain.

THE STAR-NAMED PLANETS. The *Medicean Stars* was the name given to the satellites of Jupiter by Galileo, in honor of Cosmo de Medici, as a token of respect to an august family for the patronage he had received from that family. The satellites are all called *Cosmian Stars* once in Galileo's "Sidereal Messenger," published in 1609.

The planet Uranus was first called *Georgium Sidus*, or George's Star, by its discoverer, Sir William Herschel, in honor of George III, being discovered March 13, 1781.

The asteroid No. 139, was named *Juewa*, from "Jue wha sing," which means "The Star of China's Fortune. It was discovered at Pekin, October 18, 1874, by Prof. J. C. Watson.

SIRIUS. A foot-note, on page 252 of Wm. F. Warren's "Paradise Found," says, "There is evidence that the name Sirius once belonged to a very differeut heavenly body, and to one situated in *die Mitte des Himmels*, that is, at the Pole." In connection with this statement, it is interesting to note that one of the present names of Polaris is *Cynosnra* means "dog's tail."

A PHYSICIAN'S JOY. That my advertisement in this magazine be not misinterpreted, and to give its reader an equal chance to judge of the faith that is in me, and the important work before me, I hereby offer one hundred dollars as a prize to any scientist who can find *one* exception to the law of universal creation enunciated in the book advertised. I furthermore offer one hundred dollars as a prize, to any mathematician to show that God has failed to impart, in answer to prayer, a corrcet knowledge of the mathematical problems whose solutions were abandoned more than one hundred years ago as an impossibility. And I will furthermore give one hundred dollars to any committee of psychologists to account by any law of thought known to science for the facts of a personal experience which I propose to relate before such a tribunal at the proper time and place. Due notice will be given to all concerned of the time and place of the fulfillment of these, my obligations. E. J. GOODWIN, Solitude, Posey Co., Ind.

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ANNALS OF MATHEMATICS. Vol. IX for 1895. Ormond Stone, editor; W. M. Thornton, R. S. Woodward, James McMahon, Wm. H. Echols, associate editors. 4to. bi monthly, $2.00 a year, in advance. Publication office, University of Virginia, Va. Orders to be sent to Ormond Stone, Charlottesville, Va.

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Vol. XIII. MAY, 1895. No. 5.

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S. C. GOULD, ... Editor.

{ "*Emanation was the genius of the old cosmogony.* / *Evolution is the genius of the nebular hypothesis.*" } J. P. LESLEY.

VOL. XIII. MAY, 1895. No. 5.

THE LOTOS. The following is the account of the Lotos by Richard Payne Knight :

" The Lotos is the *Nelumbo* of Linnæus. The plant grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or inverted cone, and punctuated on the top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe, they shoot forth into new plants, in the places where they were formed, the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being fostered in the earth, was naturally adopted as the symbol of the productive power of the waters, upon which the active spirit of the Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere, where the symbolical religion, improperly called idolatry, does or ever did prevail. The sacred images of the Tartars, Japanese, and Indians, are almost all placed upon it, of which numerous instances occur in the publication of Kæmpfer, Sonnerat, and others. The Brahma of India is represented sitting upon his Lotos throne, and the figures upon the Isiac table hold the stem of this plant, surmounted by the seed vessel in one hand, and the cross in the other ; thus signifying the universal power, both active and passive, attributed to that goddess."

TALKING PARROTS. Scaliger tells us, that he saw a crow in the French king's court, that was taught to fly at partridges, or any other fowls, from the falconer's hand.

Cardinal Assanio had a parrot that was taught to repeat the Apostles' Creed verbatim in Latin.

In the court of Spain there was one that could sing the Gamut perfectly; if at any time he was out, he would say, "Nova Buneo"; that is, "Not Well"; but when he was right, he would say, "Now it is well."

In the time of war between Augustus Cæsar and M. Antonius, there was a poor man at Rome, who, proposing to provide for himself at all events, had this contrivance: he bred up two crows with his utmost diligence, and brought it to pass in their prating language one should salute Cæsar,and the other Antonius. This man, when Augustus returned conqueror, met him upon the way, with his crow in his hand, which ever and anon came out with his "Salve, Cæsar, Victor, Imperator"; this is "Hail, Cæsar, the conqueror, and Emperor." Augustus delighted herewith, purchased the bird at the price of 20,000 deniers of Rome.

It would be too long to mention in much detail the tractability of the dragon Senaca speaks, or what strange things were performed by the elephant belonging to Emanuel of Portugal, and the quickness of some dogs at Rome and Constantinople. Our thoughts upon the whole are these: That the novelty of things makes them wonderful, when there is not the least reason for wonder, if we consider the nature of such things.

We will grant it possible for a parrot to answer distinctly to such and such things; but this action needs no reason to the performance of it, since it may be effected without it, that is, by a habituated idea of things. Not only man, but the inferior ranks of animals receive their ideas by the senses. Thus the ear, for that comes nearest the question, such and such sounds often repeated, and such and such actions immediately preceding or immediately following such sounds, must necessarily form a complex idea both of the sound and action; so that when either such action or such sound is repeated, an idea of the other must necessarily attend it. Thus dogs are taught to fetch and carry; and parrots talk when they speak more words than one together; as, for instrance, "Poor Poll"; these words being often repeated together, and if one of them be repeated and the other left, there must necessarily be an idea of the other sound, custom and habit claim them together; and if two words, why not three? and if three, why not many more? There needs but a little more diligence, care and frequent instruction. Some wonder to see an elephant dance, when all is only the effect of custom and habit upon repetition of complex ideas. The manner of teaching an elephant to dance has been

thus practised: They bring a young elephant upon the floor, heat it underneath, and play upon musical instrument while he lifts his legs and shifts his feet about by reason of the heat; this often practised for a time, he will do the same upon the bare sound of music; thus it shows when he dances that it is not on the princple of reason, but from the concatenation of the two ideas of heat and music, which custom has habituated him to. And thus it is with dogs, birds, parrots, magpies, dancing horses, and the like.

THE GOSPEL OF EVE. The Ophites possessed a "Gospel of Eve." It contained, no doubt, an account of the Fall from their peculiar point of view. St. Epiphanius has preserved a paragraph from it. It is so peculiar intimating the singular doctrines of the book, and its character, that we give the passage:

"I was planted on a lofty mountain, and lo! I beheld a man of great stature, and another who was mutilated. And then I heard a voice like unto thunder. And when I drew near, he spake with me after this wise: 'I am thou, and thou art I. And wheresoever thou art, there am I, and I am dispersed through all. And wheresoever thou willest, there canst thou gather me; but in gathering me, thou gatherest thyself."—*Hæresiology*, XXVI. 3.

The meaning of this passage is not doubtful. It expresses the doctrine of absolute identity between Christ and the believer, the radiation of divine virtue through all souls, destroying their individuality, that all may be absorbed into Christ. Individualities emerge out of God, and through Christ are drawn back into God. The influence of St. Paul's ideas is again noticeable. We are told that the perfect man who speaks with a voice of thunder, and is placed in contrast with the mutilated man, is Christ, and that the latter is the Demiurge and we can scarcely doubt it. It is greatly to be regretted that we, have so little of this curious book preserved.—*S. Baring-Gould.*

"MARY HAD A LITTLE LAMB." Who wrote this waif? A. D. H.

Mrs. Sarah Josepha Hale, the famous editor, cook and patriot, to whom we owe our national Thanksgiving day. She wrote the poem in 1829; Dr. Lowell Mason composed the music, and the poem was published by Marsh, Capen and Lyon, of Boston, in 1830. There was no real "Mary." Mrs. Hale had a pet lamb when a child, which followed her to school, and she used the incident in the famous poem. A few years ago it was said that Mary Tyler, of Somerville, Mass., was the "Mary" of the poem, which was written in 1817 by John Rollstone, but Mrs. Hale proved her claim to the authorship.—*Mirror.*

Arcane Quotations.

"How can I resist a goddess whom Juipter himself obeys?" —*Euripides.*

"Life only is to be had there; all other places are full of misery." —*Sophocles.*

"Jove is the head, and middle of all things; all things were made out of Jove."—*Proclus.*

"Know, that according to Justice, the nature of this universe is in all things alike."—*Pythagoras.*

"All things were made out of one Godhead, in three names, and this God is all things."—*Timotheus.*

"The Lord is come from Sinai; he hath appeared to us from Seir; he shined forth from Paran."—*Moses.*

"The way to the knowledge of the divine nature is extremely rugged, and of difficult ascent." — *Porphyry.*

"The first cause of things is communicated to those who approach the temple of Isis with prudence and sanctity." — *Plutarch.*

"Nature, and the whole world, and whatever it contains, are aptly connected together from infinites and finites."—*Philolaus.*

"Invoke not the self-conspicuous things of nature, for thou must not behold these things before thy body be purified."—*Zoroaster.*

"Difficult it is to find the Father and Creator of the universe, and, when found, impossible to discover him to all the world." — *Plato.*

"The Supreme Being of heaven, or of all that is comprehended under this name, is Zeus, for it is by heaven that Zeus gives life to all things."—*Hermes.*

"I have learned much from my masters, and from my associates more than from my masters, and from my disciples more than from them all."—*Simeon ben Zoma.*

"The life of man was in the beginning in the Word; he must enter again into the first-speaking Word, and speak with God, or he is eternally without God."—*Jacob Bœhme.*

"Unless ye turn your right into the left and the left into the right, and that which is above into that which is below, and that which is before you into that which is behind, ye will not know the kingdom of God."—*Jesus.*

THE BOOK OF JUBILEES. (Vol. XII, p. 313.) This, work sometimes called the " Little Genesis," is now being translated, and published in the *Jewish Quarterly Review* (vi, pp. 184-217 ; pp. 719-745 ; vii, 279-328), and will be continued through the quarterly, by R. H. Charles, London.

Dr. Dillmann calls it the " Kufale," or *Liber Jubilæorum*, because throughout the book it is said to have been revealed to Moses by " the Angel of the Face," or Michael. The division of the periods of time is by jubilees of forty-nine—fifty years. "A jubilee shall that fiftieth year be unto you" (Lev. xxv, 11). The book was quoted by St. Epiphanius, Syncellus, Cedrenus, and others.

WHO WROTE IT. Who wrote the poem in which is found the following stanza, which possibly some reader will recognize ?

J. A. DEROME, Cottage Grove, Minn.

The dusky swallows will return,
And, building as before,
Beneath your eaves their hanging nests,
Will call their young once more.

PLATFORM MOTTO. The following is the motto of The Colloquium, an associatton, organized in New York, in 1882, for the discussion of important questions of diverse views :

" In things proven, Unity ; in whatsoever can be doubted, Free Diversity ; in things not trenching upon others' rights, Liberty ; in all things, Charity."

DE BUNSEN'S ESSAYS. During 1894 we printed twelve original essays from the searchingpen of Ernest de Bunsen on religious topics pertaining to tradition, religion, history, and ancient lore. These will continue through 1895, and later be reprinted in book form for circulation. Few men have the courage, time and patience to penetrate and search matters to the bottom to get at the truth of history, like Mr. De Bunsen. We have read all his works in years past, and they contain in epitome much information not elsewhere obtainable.

During 1894 his occupied only 30 pages, an average of 2½ a month. The volume for 1894 contained 340 pages, an average of over 29 pages a month, thus leaving over 26 pages for the ordinary reading matter per month, which is two pages over the 24 pages a month. The volume for 1895 will average about the same, thus leaving more than the usual pages of reading for the general reader.

EPISTLE TO THE LAODICEANS. Where is the "Epistle to the Laodiceans," mentioned in Colossians iv, 16? SUNDAY SCHOOL.

The Epistle to the Laodiceans has a curious history, and we will reply to this question by quoting from the "History of the Bible" (pp. 112-113) an account of the now lost letter:

"Paul says in his Epistle to the Colossians (iv, 16) that he had written a letter to the Laodiceans, and an Epistle claiming to be that one was in circulation in the second century. The one now under discussion, which is a different book from that one, begins as all the genuine Epistles do, 'Paul, an apostle not of men, nor by men, but by Jesus Christ, to the brethren that be at Laodicea.'

"The earlist trace of it is at the beginning of the sixth century. Gregory the Great, at the close of that period, declared it was written by Paul. Haymo, bishop of Halberstadt (853 A. D.), did the same. So did John of Salisbury not long after. The opinion of Alfric confirmed these, and the Epistle passed into the early translations of the New Testament. It is in the 'Speculum' published by Mai, and in the manuscript of the Vulgate Bible at La Cava. It is in the manuscript of the Latin New Testament which is still preserved at Fulda. It is in very many western manuscripts of the Bible, as in the great Gothic Bible of Toledo (eighth century), in the book of Armagh (807 A. D.), in the so-called Charlemagne's Bible of the British Museum (ninth century), in the great Bible of the king's library in the British Museum, apparently designed for church use, and in many other magnificent Bibles. Fourteen editions of one or more German versions of it are said to have been printed before Luther's time. It is in the first Bohemian Bible (1488), and it is in the Albigensian Bible at Lyons, where it has its usual place after the Epistle to the Colossians. From the sixth to the sixteenth century, a thousand years, this Epistle was in the Bible of a large share of the Christian people; and yet we now never even hear of it, much less do we hear it called the word of God."

"COMMERCES." The last four lines of the fourth stanza of the poem, "Ode on Art," by Charles Sprague, readily found in many of our "School Readers," are as follows:

With thoughts that swell the glowing soul,
He bids the ore illume the page,
And proudly scorning Time's control,
Commerces *with an unborn age.*

What is the import of the word "commerces" in its verbal use; is it transitive or intransitive; and is there any parallel instance of a similar use of the word? LONGINUS.

THIRTY-SIX QUESTIONS. Here are a few questions which I think would be beneficial, and set some minds to thinking. NELLIE PETTIT.

1. Would endless punishment be for the good of any human being?
2. If God loves his enemies will he punish them any more than is for their good?
3. If God loves his friends, if he loves his enemies also, are not all mankind objects of his love?
4. If God loves only those who love him, what better is he than a sinner?
5. As "love thinketh no evil," can God design the ultimate evil of a single soul?
6. If a man does wrong, in returning evil for evil, would not God do wrong in doing the some thing?
7. Would not endless punishment be a return of evil for evil?
8. If God hates the sinner, would it not be natural for the sinner to hate God?
9. If God loves his enemies now, will he not always do the same?
10. Would it be unjust in God to be kind to all men in a future state?
11. If all men deserve endless punishment, will not those who are saved miss divine justice?
12. Does divine justice require the inflection of pain from which mercy recoils?
13. If God would save all men but cannot, is he infinite in his power?
14. If God can save all men and will not, is he infinite in his goodness?
15. Did God desire universal salvation when he created men?
16. Will God carry his original design into execution?
17. Can God will anything contrary to his knowledge?
18. Did God know when he created man that a large portion of his creatures would be endlessly wretched?
19. Did he not know at the creation, and is he infinite in knowledge?
20. If God made an endless hell, did he do so for the express purpose of burning men in it?
21. If an angel became a devil by sinning, was Adam's the *original* sin?
22. Would there be any more impropriety in imputing my sin to Adam than his to me?
23. If men are totally depraved, must not children be so also?
24. If children are totally depraved, how is it true that "of such is the kingdom of heaven"?
25. Is it the revealed will of God that all men should be saved?
26. Could God will that all men should be saved, when he knew that many would be lost?

27. If belief and good works are essential to salvation, how can infants be saved?
28. Can he truly love God who worships him through fear of the devil?
29. Can the love of God be changed to hatred?
30. Can the Deity be universally good if endless punishment is meted out to a single soul?
31. Can a good man love and worship a being who has created millions for endless torture?
32. Are those not enemies of God who who charge such conduct upon him?
33. Can it be a virtue to charge a good being with the most abominable characteristics?
34. If God made all things and knew all things; if he made the devil, knowing that he would lead all men astray, will it be just to punish mankind for it?
35. Would not a being would who would do this, be as bad or worse than a Devil?
36. If the Devil is the author of endless hell-fire, would it not be the noblest thing God could do to put it out?

TEN PROPOSITIONS OF REW. JOSEPH COOK. 1. Instinct is an exhibition of intelligence in, but not of, the being to which the instinct belongs.

2. The instincts of the bee, the beaver, and the migrating bird are found, when scientifically investigated, to raise no false expectations.

3. There are instances of the profound instincts of conscience, and we must infer that they, too, raise no false expectations.

4. It is conceded that there are instincts of the human mind which man is led to work.

5. This instinct involves a consciousness of God not merely as a somewhat, but also as a some one.

6. There are activities of conscience by which we forebode punishment and anticipate reward.

7. These activities of conscience involve a consciousness of God as person.

8. The good, the great, and the poetic minds of the race, of all ages, have described their highest experiences as involving their consciousness as personal.

9. In the deepest experiences of reverse there is a sense in the soul of disapproval, not only by a somewhat but a some one.

10. It is a fact of human nature, a fact of science, that total submission to the will and conscience brings into the soul immediately a strange sense of the Divine approval and presence as personal.

THE PANTARCHY OF STEPHEN PEARL ANDREWS. What was "The Pantarchy," which the press credits to Stephen Pearl Andrews? O.

This question can best be answered in Mr. Andrews' own words.

"The Pantarchy is a body of men and women inspired with a desire, and, it is hoped, with the genius of being the Social Providence of Mankind, and of becoming the Spiritual Government of the world; not by arbitrary authority, but by a guiding influence. It is organized, it is hoped and believed, under competent leadership, guided in turn by the newly discovered universal science of organization and administration; and prepared, through devotion, and the genius of device, and the grandeur of their designs, to supply the felt want for the proper agency for rapidly forwarding the perfection of human affairs; that is to say, for putting all human institutions and conditions theoretically in their true light, and practically, so far as it can be effected, into true working condition. The Pantarchy is in other words a UNIVERSAL REFORM ENTERPRISE, uniting and combining efforts for all needful changes in Society Life of the world in one military organic movement, and for maintaining results at their best—including in the operation the mutual criticism (when sought for, or gladly accepted) and the constant personal correction and development of its own immediate constituency. It is neither merely communistic nor merely individualistic, but occupies a middle (and yet inclusive) ground, looking to the combination of both these forms of social life.

The Pantarchy covers, therefore, the whole range of Religion, Education, Politics, and Practical Life, but from new points of view, and with new aids, such as no former period of human development could have afforded. It has in it, therefore, the province of becoming the leading instrumentality for inaugurating the New Education, and the New Civilization, in the world. Its processes, while utterly radical, will be wisely conservative of all that shall commend itself, after critical test, to the enlightened human mind. The Pantarchy will, therefore, tend to the ultimate reconciliation of all the sects, segments, parties, and orders of mankind."

"THE CONCEPTION OF '*To Pan.*'" "For the Ionian school there is no other god than the world; pantheism belongs to this school. What, in fact, is pantheism? The conception of the *Tŏ Pān* as the only object of thought."—*Cousin's History of Philosophy*, Vol. I, p. 407.

The Ionian school, like gouty sire,
Sensed nothing but their to(e) pan;
Nor swore, like other Greeks, Nè Dia,
But only by their knee-pan (*Ne Pan*).

LEGEND OF CAIN AND ABEL. Cain and Abel divided the world between them, the one taking possession of the movable, and the other of the immovable property. Cain said to his brother, "The earth on which thou standest is mine; then betake thyself to the air." Abel replied, "The garments which thou wearest are mine; take them off." There arose a conflict between them, which ended in Abel's death.

Rabbi Huma teaches this: "They contended for a twin sister of Abel's; the latter claimed her because she was born with him; but Cain pleaded his right of primogeniture.

The dog which had watched Abel's flocks guarded also his corpse, protecting it against the beasts and birds of prey. Adam and Eve sat beside it, and wept, not knowing what to do. But a raven, whose friend had died, said "I will go and teach Adam what he must do with his son." It dug a grave and laid the dead raven in it. When Adam saw this, he said to Eve, "Let us do the same with our child." The Lord rewarded the raven, and no one is allowed, therefore, to harm their young; they have food in abundance, and their cry for rain is always heard.

Rabbi Johanan teaches this: Cain was not aware of the Lord's knowledge of hidden things; he therefore buried Abel, and replied to the Lord's inquiry, "Where *is* Abel, thy brother?" "*Am* I my brother's keeper" (Gen. iv, 9)?—*Midrash* p. 11.

Sonnet to the Letter H.

BY CHARLES DRURY.

Hence! hideous aspirate; odious "H," avaunt!
Whose harsh hiatus harrows every ear;
Whose hateful echoes, every idiom, haunt,
Whose half-heard accents harass all who hear;
Whose awkward halting orator assails
Oft humor hampers, hinders all harangues,
As happy he who aspirates exhales,
As he who on a hempen halter hangs;
Unhappy elf! although his hearers heed,
And all his unaeard eloquence applaud;
If once an "H" his utterance impede,
Or absence heard, or heedlessly ignored,
Applause is hushed, and hooting half impends,
Humbled he halts, and his oration ends.

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."
—TENNYSON.

Brief Replies to Several Correspondents.

W. T. H. The English book advertised for in this magazine entitled "David and Goliath," by William Lauder, is a controversial work on the theory of the Newtonian system of astronomy. David represents William Lauder, and Goliath represents Sir Isaac Newton. It is an attempt to show that Newton's system is directly opposed to the Scriptures. See De Morgan's "Budget of Paradoxes," p. 179.

Cryptic. We cannot in a short paragraph give the pseudonymous writers of current occult literature, but here are a few:

"Sephariel"—W. R. Old, author, astrologer, and Seer. London.
"Bryan Kinnevan" — W. Q. Judge, author, and editor of *The Path.*
"Jasper Niemand" — Mrs. Bretrand Keightley, author in India.
"Zadkiel"—Lieut. R. J. Morrison, author, and astrologer. London.
"Cryptonymus"—Kenneth R. H. Mackenzie, Masonic author. Lon.

Anson T. H. The words *baptise, recognise,* and similar ones, are correct, and are generally spelled with an *s* in England. The articles are written by a resident of London, and we follow copy, So with some other words with the single and double *l,* the division of words, single and double quotation marks, the use of the period for the separatrix, and at the end of a quoted sentence — show a variation from the American practice.

Leonard. Italicized words are not always used for emphasis. The italicized words in the Bible indicate that such word are supplied in the King James versions. In your quotation from II Timothy iii, 16, "All Scripture *is* given by inspiration of God," the *is* is supplied by the translators, and is not found in the Greek; hence, it really reads "All Scripture, given by inspiration of God." The Emphatic Diaglott makes it clear: "All Scripture, divinely inspired, is indeed profitable." The eight verse of the second Psalm, when read without the italicized words rexerse the objects of the heathen and the receiver.

Reincarnation. You are correct that the story of "The Phœnix," renewing its life from it own ashes, has been used by early Christian writers to proves a resurrection. Clement, a disciple of Peter and the first bishop of Rome, uses the story in his First Epistle to the Corinthians (xii, 1-5), beginning the chapter: "Let us consider that wonderful type of the resurrection which is seen in the Eastern countries, that is to say in Arabia." The best poetic account of "The Phœnix" is by Lanctantius, in "Ante-Nicene Library," Vol. XXII, p. 214; this has been reprinted in NOTES AND QUERIES, with several other articles (Vol. VI, pp. 246, 253, 284, 289, 393).

QUESTIONS.

1. What was the suppressed work *Propos de Labienus*, or "Sayings of Labienus" on Napoleon III? M. B.

2. What is the meaning of the word "Smiffligation," which stands at the top of the pamphlet on "General and Human Magnetism—the Central Law," publisned by J. M. Cowdery, 1874, Mason, Mich. X.

3. What is "the Philistine Theory of Life," mentioned in this quotation from Wm. S. Walsh's book on "Paradoxes": "Emerson's criticism of Macaulay gives us a neat summury of the Philistine theory of life." X.

4. Who was the "The Hermit," on which Thomas Parnell founded his poem by this title? X.

5. What is the meaning of the Greek names *Theopompos* and *Psychopompos?* JOAN.

6. In, or about, 1848 there was published a work by David Cusick, on the "Ancient History of the Six Nations," relating to the original inhabitants of the Great Island, supposed to be North America. Who can give any information of the work, or the six nations? A. C. G.

7. What are the characteristics of "The Coming Race," said to be foretold by Bulwer-Lytton? Who published the book? O.

8. My attention has recently been called to a statement that is said to have appeared in some papers to the effect that the planets will be in the same position on Good Friday, April 11-12, 1895, as they were at the crucifixion of Jesus Christ, and that this is the first time they have been in such a position since his crucifixion. Is the statement correct, or not? B. A. M., JR.

9. Who is author of the maxim that "True marriages are made in heaven," and where so said? L.

10. What was the ancient Greek game said to have been invented by Palamades for diversion of the Greeks at the seige of Troy. C.

11. Who received the cognomen of "Homeromastix" for criticizthe poems of Homer? JOHN PYNE.

12. What is the translation of each of the legends on the reverse of the Great Seal of the United States, "*Annuit Cœptis*," and "*Novus Ordo Seclorum*"? KING.

13. Can any reader give the present address of Anna Blackwell, said to have formerly practised law in Chicago?

14. Wanted the address of the *Vedic Magazine* devoted to the exposition of the Vedas, and the Sanscrit language?

APOLLOS.

BY ERNEST DE BUNSEN, LONDON, ENG.

What Paul has planted Apollos has watered in the Epistle to the Hebrews. This Alexandrian Jew was first taught the baptism of John, the law-abiding Essene, and afterwards, by Aquila and Priscilla, 'the way of God more perfectly.' Having thus become 'a disciple,' which John had not been, he contrasted 'the more perfect' or gnostic doctrine to 'the elementary doctrine of Christ.' Whether or not composed by Apollos, the Epistle to the Hebrews was written by a Paulinian who was well versed in Alexandrian and even in Philonian philosophy; for he certainly applied to Jesus Christ Philo's doctrine on the Word or Logos. Philo had written that the eternal Word of God is 'the highpriest of the confession,' and Apollos applied this ideal conception to Christ, whom he calls, in the Epistle, 'the high-priest of our profession.' The new doctrine of Christ's celestial and eternal highpriesthood, which forms the center of the Christology in the Epistle to the Hebrews, is derived from Philo of Alexandria. Apollos makes the attempt to prove it from Scripture.

'God having of old time spoken unto the fathers through the prophets in manifold measures and in divers manners, hath at the end of these days spoken unto us through the Son, whom he appointed heir of all things, through whom also he made the world; who, as the effulgence of his glory, and the image of his being, and as he who beareth all things with his powerful Word, has fulfilled the purification of our sins, as he hath inherited a much higher name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?'

This higher name of Christ as God's Son may have been referred by Apollos to the Angel by God's throne, the Metatron of the pre-christian Targum, there identified with the Angel who went before and followed Israel, and whom Paul calls Christ, in connection with the doctrine of Stephen. How could the Hebrews, whom Apollos addressed between the years 64 and 66, and who were in danger of again falling into Judaism, be led to believe in the doctrine of Christ as the Angel-Messiah, whose celestial and eternal highpriesthood is higher than that of Aaron? A free and figurative interpretation of certain passages in Scripture might lead to this result. The 110th Psalm was peculiarly suited to such treatment.

According to the Psalmist God had sworn, on an occasion not mentioned, to appoint a mysterious person to sit at the right hand of God, (like a highpriest before the altar), and to connect him with

a continued priesthood 'after the order of Melchizedek.' As the descent of this non-Hebrew, whom Apollos calls 'a priest of the God Most High,' is nowhere mentioned, neither his birth nor death, the boldly allegorising Alexandrian assumed him to have had a superhuman birth and a never ending life. He asserts that Melchizedek had 'neither beginning of days nor end of life, but, made like unto the Son of God, abideth a priest continually.' Apollos saw in him a type of Christ, the Son of God, whether or not he recognised the story about the birth of Jesus, transmitted to us in the Gospels after Matthew and Luke to which Paul did not refer. But Paul had acknowledged that Jesus Christ was 'born of the seed of David according to the flesh, and testified with power to be the Son of God, according to the Spirit of Holiness, by the resurrection of the dead.'

Paul had developed the Divine Sonship of Christ from his theory on 'the third day according to the Scriptures,' and he had directly connected 'the Gospel of God,' for which he had been 'separated' and called to be an Apostle, with the promises made afore the by Prophets in the Holy Scriptures. The resurrection of Jesus Christ, according to this theory of Paul, had been typified by the institution of the firstfruits, and he declared that by the fulfilment of this promise, by this powerful Scriptural testimony of the Holy Spirit, Jesus was proved to be 'the Son of God.' This theory we have proved to be unscriptural and unhistorical, and with it falls Paul's assertion about the eternal Divine Sonship of Christ, which Apollos confirms.

Apollos, though he watered what Paul had planted, neither directly or indirectly refers to Paul's theory on 'the third day according to the Scriptures.' He considered that Christ's Divine Sonship can be established by the type of Melchizedek, and thus by the Messianically-interpreted 110th Psalm, and by other passages in the old Testament. This Psalm must have been Messanically interpreted in the prechristian and in the early christian age. The superscription of it can be translated 'To David a Psalm.' We shall try to render probable that the Psalm was composed by a Rechabite on the consecration of the highpriest Joshua, himself a Rechabite.

The words, 'The Lord has sworn and will not repent,' we refer to the promise made by God, through Jeremiah, to the sons of Jonadab, that 'Jonadab the son of Rechab, shall not want a man to stand before me for ever.' A Rechabite author of this Psalm could say, in direct connection with God's oath recorded by Jeremiah, 'The Lord said unto my Lord,' that is, to Jonadab the father of the Rechabites, 'sit thou on my right hand (or stand before me in the sanctury) till I make thy enemies my footstool.' The Rechabite saw in the highpriesthood of Joshua a confirmation of God's promise that among the sons of Jonadab there never should be wanting a man to stand before him in the sanctuary. The Rechabite author of the Psalm, in poetical

language, reminds Joshua that he is a fulfiller of a recorded prophecy : ' The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek.'

Only by this interpretation of the 110th Psalm the sworn promise of a continuous highpriesthood is explained by a reference to Scripture, and its mysterious connection with the non-Hebrew priesthood of Melchizedek, that of the Rechabites or strangers receives a remarkable elucidation.

A double highpriesthood can be traced in the history of Israel, that of the line called after Eleazar, the elder surviving son of Aaron, and that of the line of Ithamar by Elisheba. These two highpriestly lines certainly existed at the time of Saul and David, how much earlier cannot be determined. The remarkable omission in Chronicles of Ithamar's descendants, whilst those of Eleazar are recorded ; the prophetic announcement, directly contradicted by another, that only the sons ot Zadok, of Eleazar's line, were to be highpriests ; and the fact, attested by Scripture, that up to the time of Eli the elder line alone administered the highpriesthood ; the bloody battle of Gibea and the massacre at Nob, lead to the supposition that these lines represented rival parties, if not descendants of different races. This dualism of the highpriesthood we connect with two distinct traditions, if not with ' the mixed multitude ' led out of Egypt by Moses, whose father-in-law Jethro or Hobab was a non-Hebrew, a prince or (and ?) priest of Midian, probably of Sinai.

The ethnic dualism in Israel we trace back to the capture of Babylon by the Japhetic Medo-Chaldeans, the aboriginal Hebrews or ' people from beyond,' and ot the subjugation thereby of the Hamitic aboriginal inhabitants of lower Mesopotamia, in B. C. 2458, according to Berosus, which year we have identified the year of Shem's birth. The Shemites were eriginally a mixed race.

By this ethnic dualism in Israel, by the distinction of race and tradition between monotheistic Japhetites or Iranians from Bactria and polytheistic Hamites from India in the West, which latter ' served other gods ' still in the time of Abraham's father Terah, we explain a hitherto overlooked fact, that the possesions of the highpriestly line of Eleazar lay all in Benjamin, those of the line of Ithamar in Judah. In the midst between these later called ' tribes of holiness ' was the Temple as common property. Jerusalem must have early belonged to Benjamin, though still in the time of Saul Jerusalem, founded by Amorites and Hittites, was called ' the city of strangers.'

It is only by connecting the solemn promise of God, to which the 110th Psalm refers, with Jeremiah's promise to the Rechabites, that the words, ' The Lord hath sworn and will not repent,' can be connected, as they ought to be, with an historical event, and that some

light can be thrown on the mysterious priesthood of Melchizedek.

The line of Ithamar was so called after Tamar, described as the wife of Judah's firstborn by Bath-Shuah the Canaanite as mother of Er, that is, 'the stranger,' and afterwards as the wife of Judah, to whom she bore twins, the elder of whom, Phares or Perez, was the father of Hezron, from whose second son Ram or Aram sprang David, the kings of Judah, and eventually Jesus Christ. If farther on we show sufficient reasons for connecting the narratvies of the Patriarchs and their descendants with tribal traditions, the revolting narrative of Thamar may be explained by the matrimonial metaphor, and be referred to tribal history, to mixed marriages between Hebrews and strangers in Israel. But even as family history this narrative points to non-Hebrews or nationalised strangers; Philo calls Tamar a Syro-Phenician woman.

Under these circumstances we can assert that the highpriestly line of Ithamar represented the strangers 'within the gates,' that is, descendants of the Kenites, who settled in the wilderness of Arad in Judah. In Chronicles the Kenites are directly connected with the Rechabites, whose names, in the time of Jeremiah, prove these sons of Jonadab, the son of Rechab, to have been Jehohvists, and to whom, though strangers, a continuous highpriesthood was promised.

It can now be proved, as certain, that the highpriest Joshua belonged to the uncircumcised Rechabites or strangers and he must have therefore represented the line of Ithamar. Only on this supposition can the complaint of Joshua's contemporary Ezekiel be explained, that 'aliens, uncircumcised in heart, and uncircumcised in flesh,' had then, whilst Joshua was highpriest at Jerusalem, been brought to God's sanctuary, that is, as highpriests, to profane it. According to Ezekiel 'the sons of Zadok,' of the line of Eleazar, had only the right to become highpriests. This was recorded to have been promised by Moses to Phinehas, son of Eleazer, 'Behold I give unto him my covenaant of peace, and he shall have, and his seed after him, the covenant of an everlasting priesthood.' But the continued highpriesthood of the descendants of Tamar, of the strangers in Israel, was also promised, by Jeremiah, to the Rechabites, who were declared always to have been strangers, and were therefore not obliged to be circumcised. As Melchizedek was certainly not a Hebrew, the Rechabites, who must have regarded him as their great ancestor, had a perfect right to call the priesthood of Joshua one 'after the order ofM elchisedek.'

The connection of Joshua with the line of Ithamar, and his being opposed by the rival line, is confirmed by the recorded vision of Zechariah, to whom was shown Joshua the highpriest standing before the Angel of the Lord, that is, as in other passages, before God in the sanctuary, and Satan standing at his right hand to be his adversary.

As the Satan or adversary who tempted David to number the people was the highpriest Abiathar, so Joshua's adversary or Satan may be interpreted to have been the highpriest of the rival line of Eleazar. The Lord rebuked the adversary, whilst calling Joshua 'a brand plucked out of the fire,' which words may perhaps be referred to this anointed of the Lord, probably the author of the last chapters in the Book of Isaiah to Joshua who had been saved from the dangers connected with the capture of Babylon by Cyrus. The remainder of the vision does not directly refer to the subject we are considering, unless we explain the 'free path, or access among those that stand by' as a confirmation of Jeremiah's promised continued highpriesthood.

This interpretation of the 110th Psalm, assuming it to be the true one, was certainly known to Jesus, though it was probably not known in Israel, except to those who were initiated in the mysteries of Tradition and Scripture, and who were bound to silence. Therefore no one of those who surrounded him on that occasion was able to answer the intricate question of Jesus, how Christ is the son of David, if David, as was supposed, in the Paslm and in the Spirit, called him Lord. Whethet or not we assume that Jesus in his own mind referred that Psalm to the consecration of Joshua. the Rechabite highpriast, we submit that the interpretation of this Psalm in the Epistle to the Hebrews, and the development from that Psalm of an everlasting highpriesthood of Christ, of which nothing is said in any other Scripture, have both been derived from very doubtful and unauthorised fiigurative explanations of the Old Testament.

Apollos saw in the second Psalm, which can be referred to a king of Israel, probably to Solomon as the anointed of God, a prophecy on the Messiah, on Jesus Christ. Nathan having announced to that David that his son would be the Son of God, the poet could assume when Solomon was set up on Mount Zion, God had said to him, 'Thou art my Son, this day have I begotten thee. Ask of me and I will give thee nations (gentiles) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel.' The Psalmist cannot have referred these words to the Messiah, whose peaceful reign shall come not by might but by the Spirit of God; but Apollos, and perhaps after him Luke, ventured to refer this poem directly to Christ.

Iu the 104th Psalm it is said that God makes the winds his messengers, and fireflames his servants; and though the poet has not personified the phenomena of nature, Apollos do.s not hesitate to do this, following the Greek text: 'Who maketh his angels winds, and his servants flames of fire.' Again, the 45th Psalm was composed as a congratulation on the marriage of a king of Israel with the daughter of an alien king; but in accordance with Essenic conceptions this

did not exclude a deeper or gnostic meaning. God is therefore asserted to have spoken by the Psalmist not of the king but ' of the Son,' and not of the throne of God, but ' Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom ; thou hast loved righteousness, and hated iniquity ; therefore, oh God, thy God hath anointed thee with the oil of gladness, more than thine asso-

As in the Book of Proverbs it was stated that the premundane person, the Wisdom of God, had been with Him as a master-builer, and a s Paul had written that ' through ' the eternal Christ (or the Wisdom of God) all things were made, so Apollos states that God ' through ' Christ has made the worlds, and that to him according to the assumed interpretation of the 110th Psalm had said : ' Sit thou on ms right hand.'

By figurative interpretation of passages in Sctipture, Apollos had to make the attempt to set aside the principal objection of Jews and Jewish or non-Paulinian Christians, that the life of Jesus had taken its usual course, and that nothing in the same pointed to a peculiar prominence even above the world of angels. Therefore he cites a passage from the 8th Psalm, after the Greek version, ' What is man, that thou art mindful of him, or the Son of Man, that thou lookest upon him ? For a little while thou hast made him lower than the angels ('elohim'); with glory and honour hast thou crowned him ; all things hast thou put under his feet.' Apollos now explains what is meant by all things. ' For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see all things not yet subjected to him.' Apollos admits that in a historical sense we are still far behind the visible realisation of this Divine plan. ' But we behold him who hath been made a little while lower than the angels, Jesus, because of the suffering of death, crowned with glory and honour, that by (of) the grace of God he should taste death for every man.'

Jesus had called himself ' the Son of Man,' not only with reference to the 8th Psalm, but to the 80th, and to Daniel's vision of one ' like a Son of Man.' Apollos could not consider the latter passages, because these imply only an ascent not a descent of Christ, and thus did not support what washere to be proved, the eternal Christ. Even the 8th Psalm does not refer at all to the incarnation of an Angel-Messiah, nor to the creation of the world by God and ' by his Son.'

By intentionally altered words from Scripture, Apollos applied to Jesus Christ the eternal personality of the Wisdom or Word of God, identifying him with the Angel by God's throne in the pre-christian Targum, with ' the second God ' of Philo, and with the Angel who went before and followed the Israelites in the wilderness, whom Stephen and Paul explained as Jesus Christ. Apollos then insists on the human nature joined to the Divine nature of the Angel-Messiah. The

Messiah who sanctifieth, and the men who are sanctified by the Messiah 'are all of one Father, for which cause he is not ashamed to call them brethren.' Of his own will He partook of flesh and blood. All men through death had gone over into the power of the Devil, but the celestial priest resolved to become the Saviour of mankind, by himself, through death, bringing to nought 'him that hath the power of death, that is the Devil.' It is the doctrine of Apollos, as of Paul, that the consequence of sin is death, and the consequence of death the dominion the devil.

Apollos, like Paul, taught the doctrine of Christ's atonement by blood; he sanctified the people 'by his own blood.' Paul tried to prove this doctrine by a figurative, though unhistorical, interpretation of the slaying of the Paschal lamb and the offering of the first-fruits, as applied to the death and resurrection of Christ. Apollos, who never refers to the crucifixion of Jesus as the antitype of the lamb, though he says that Christ 'endured the cross,' and who not even mentions his resurrection, makes the doctrine of the atonement by the blood of Christ to stand or fall with his peculiar doctrine of Christ's eternal highpriesthood.

"RATHER"—THE WORD. "As regards my objection to the slovenly 'I had' for 'I'd' instead of the proper '*I would*,' I shall not venture to supplement what Landor has magisterially spoken on the subject. An adverb adds to, and does not by its omission alter into nonsense, the verb it qualifies.

'would rather speak than be silent, better criticise than learn.'

These forms are structurally regular. What meaning is in 'I had * * * speak, had criticise'?"—*Robert Browning.*

CLEOBULOS' RIDDLE. The cilil, or calendar month, originally consisted of thirty days, in which time a lunation was supposed to be finished. Thus during the deluge Noah counted five months equivalent to 150 days, or 30 days to a month; and such was its fixed length among the Babylonians, Egyptians, Persians, and Grecians. Hence Hesiod called the last day of the month *triekada*, "the thirtieth"; and so also did the astronomer Thales. Cleobulos, the contemporary of Thales, both of whom were reckoned among the seven sages, gave out a riddle, which represented the year as divided into 12 months, of 30 days and nights, which has been translated, as follows:

> "*The* Father *is one; the* sons, *twelve; to each belong*
> *Thirty* daughters; *half of them* white, *the other* black;
> *And though immortal, yet they perish all.*"

"*Whatever hath no beginning may be confident of no end.*"—THOS. BROWNE.

QUESTIONS.

1. Thomas M. Johnson, the translator of "Three Treatises of Plotinus," inscribes the work, in its dedication, to A. Bronson Alcott, one of the brightest of "Heaven's exile straying from the orb of light." Who is the author of the quotation? A. O.

2. An anonymous octavo work appeared in New York, in 1847,—"Relics from the Wreck of a Former World, or Splinters Gathered on the Shores of a Turbulent Planet, proving to a demonstration, the vast antiquity of the earth, and the existence of animal life." Who was its author? A. O.

3. A few years since the metropolitan papers announced that "A German astronomer as just written a work of several hundred manuscript pages to prove that we shall shortly have a second moon." Has the work been published, and if so where? ENTHUSIAST.

4. The following verse is said to be a Mosaic command, quoted in a work on the Hebrew Kabbala: Where is it found?

"Thou shalt not put forth to thy brother at biting, biting of money, biting of victuals, biting of anything which is susceptible of biting; to a stranger thou shalt put forth at biting, but to thy brother thou shalt not put forth at biting." A. T. D.

5. The following maxims are credited to a book called "School of Manners," and the undersigned desires a copy. Can any reader give information of the book? A. F. L., care of N. & Q.

"The world is a book full of knowledge and of justice; the binder of which is destiny, and the binding the beginning and the end; the future of it is the law, and the leaves are the religious persuasions."

6. Anthon in his "Classical Dictionary" (p. 931), gives an account of the once famous city *Orchomenus*, in Bœotia, the second in importance in the land, and at one time rivaled Thebes itself in wealth, power, and glory. What is the origin of the word *Orchomenus*, and is it any way connected with the meaning of the word *erchomenos* as given on page 93 of the current volume? LOGOS.

7. In a footnote in Hales' "Chronology" (Vol. I, p. 66), is this:

"It has been suggested, and not without foundation, that the celebrated lunar cycle of 19 years, which *Meton* (5th century B. C.), the astronomer, introduced into Greece for the adjustment of their lunar year with the solar, was borrowed from the ancient Jewish tables. This was the opinion of the Anatolius, bishop of Laodicea, 270 A D."

What foundation is there for the statement? Who can give what Anatolius says on this subject? STUDENT.

END OF THE ÆONS. (Vol. XIII, p. 83.) One of the best outlines and illustrations of the kind of study involved in the study of the end of the age, and at the same time one of the most circumstantial of prophetic anticipations, is that of the French occultist, the late Abbé Alphonse Constant, who wrote under the name of Elephas Levi.

John Trithemius, who lived in the 16th century, was abbot of a Benedictine monastery, a wise theologian, of irreproachable life, master of the famous Cornelius Agrippa, and accounted one of the greatest occultists of the Christian period. Among other works he left a treatise entitled "Concerning the Seven Secondaries, or Spiritual Intelligences, who, after God, Actuate the Universe." This work, says Levi is a key to all the prophecies, ancient and modern, and a method surpassing in mathematical precision that of Isaiah and Jeremiah in the provision of the great events to come. In it Trithemius sketches the broad outlines of philosophy and history, and distributes the world's whole course among the Seven Genii, or Archangels of the Kabbala, the Elohim of the Hebrews. It is the fullest interpretation ever made of the meaning of the Seven Angels of the Apocalypse, who appear in their turn with trumpets and vials to accomplish the Divine word, and disclose its manifestations to the world. The reign of each Angel is 354⅓ years:

1. Orifiel, the angel of Saturn,
2. Anael, the angel of Venus,
3. Zacchariel, angel of Jupiter,
4. Raphael, the angel of Mercury,
5. Samael, the angel of Mars,
6. Gabriel, the angel of the Moon.
7. Michael, the angel of the Sun.

The whole cycle occupies 2480⅓ years, and when finished is repeated in the same order, each period being distinguished by characteristics identical with those of the corresponding period in previous cycles. Thus, the era of Orifiel was marked by savagery and darkness; of Anael, by love as shown in the institutions of social ties, of poetry, of religion; of Zacchariel, by the separation of town and county, the foundation of civilization and empires; of Raphael, by science and the arts; of Samael, by corruption, degradation, and conflict; of Gabriel, by a restoration from the devastation of the previous period; of Michael, by the universalization, unification, and consolidation of authority, civil and religious.

Pursuing his researches through the ages, Trithemius was brought by rigid calculations to the month of November, 1879, as the epoch of the reign of Michael, and the foundation of a new universal kingdom. Levi says, writing in 1855, "we see, then, that in 24 years, or 1879, there will be founded an universal empire, which will give peace to the world. This empire will be at once political and religious, and will give solution to all the problems which agitate our days, and will last a period of 354⅓ years," or until February, 2228.

John Trithemius published his work in 1522. If the cycle of the reign of the angels, 354⅓ years, be added to 1522, it would mark the year 1876, which was our centennial.

In review of what has been said by John Trithemius, as developed by Elephas Levi, it is coincidental, if not very remarkable, that "The New Columbia United State of The World, or The Olombia Commonwealth, New Order of Builders and University," was inaugurrted on September 29, 1879, by Dr. William H, Von Swartwout, the founder and president, in New York. For the details of this projected Universal Empire, all should read his 196-paged quarto volume entitled "Olombia, or The New Political Economy. Grand Transformation of the United States, England and the World. The only practical Solution of the Land, Money, Barter, Labor, Capital, and all other Questions of the Day."

The inauguration of the the Theosophical Movement at New York, on October 30, 1875, by Madame Helena Petrovna Blavatsky and Henry S. Olcott, was also a world-wide movement for the universalization, and unification of the race. This was four years prior to the predicted date of John Trithemius. First regular meeting was held November 17, 1875.

Some of the other schemes that have been put forth for advance basic principles of the coming universal empire are appended here.

The Universal Republic, or the United States of Earth. Five hours study and five hours work each working day, for every well man or woman on Earth. By George Prindle. 1882.

Utopia; or story of a Town as it should be, and probably will be, when the conditions are all righted. Put any person in right conditions, and he will do right as certainly as any other of God's creatures. By an Old Reformer. 1869.

The New Existenee of Man Upon the Earth. A Drama by Robert Owen. 1853.

The Future of the Human Race; or Great, Glorious, and Peaceful Revelution Near at Hand. Good and Superior Men and Women. By Robert Owen. 1853.

Palingenesia; or the Earth's New Birth. "Behold I make all things New." By Theosophia, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary. 1884. Vol. I, pp. 360; Vol. II, plates.

Then there are also the millenninarians that have a quite large literature on the age to come. Among this literature are the following works. The years for the culmination of all things here are in italic:

1847. The Cup of Trembling, or the Terrors of the Lord of Hosts, the Approaching Millennial Jubilee. By Alexander Wolcott. 1835.

1836. Gnomon Novi Testamenti. By J. A. Bengel. 1742. This year was also fixed upon by John Wesley, the father of Methodism.

1843. The End of the World. By William Miller. 1842. An anonymous writer in the *Christian Observer*, November, 1810, also fixed upon 1843.

1852. Behold the Bridegroom Cometh. "And they that were ready went in with him to the marriage and the door was shut." By T. J. Wadleigh.

1854. An Investigation of the 1260, 1290, 1335 Days as given by Daniel and John. By F. H, Berick.

1860. The Time Appointed. "At the time appointed the end shall be." By S. W. Bishop.

1866. A Display of Scriptural Prophecies, with their Events. By Aaron Kinne. 1813.

1867. The Time at Hand. The Coming of the Lord Jesus Christ the Present Year, 1867. "Behold I come quickly." By S. S. Brewer.

1868. The Sealed Book of Daniel Opened. For those who wish to examine the sure Word of Prophecy. By Wm. C. Thurman. 1864.

1864–1869. End of the World About 1864-69. Demonstrated by more than 50 expositors. By Rev. M. Baxter. 1851.

1875. How Long the Vision? Anonymous.

1878. The Day and the Hour; a Sketch of the Future Translation of the Saints, January 25, 1875. By W. A. Baker.

1878. The End of the World Near; or Antichrist the Beast of Revelation XIII. By James M. Swormstedt. 1877.

1884. God Made the World to be Inhabited. Bible Chronology adjusted by Jubilee Periods. By H. Pratt. 1882.

1889. Prophetic Light. The Epoch of the Lord's Coming. "He hath appointed a day." By William F. Collier.

1890–1894. The Time of the End. The Close of this Dispensation deduced from entirely new data. By S. S.

1910–1916. The Coming Cataclysm of America and Europe. By Prof. Joseph Rodes Buchanan. 1890.

Notes from Olombia.

TRUTHOLOGY. A combination of Saxon and Greek may seem to some a word rather incongruous; but it is coined to convey to the most ordinary mind that which it is desired to express in a word. As has been already stated *Truth*ology, or *True*ology is the oposite of *The*ology. It is the science of all sciences embodying all that is true and practical in *physical and spiritual experience.* Theology is man's theory concerning God and godliness. Truthology is positive knowledge and experience of them. Students of Truthology and Olombia are known as Truthologists, or Truthists. Olombia is also a new word with an esoteric or spiritual signification.

VENOM. *Money* spelled backward is Yenom, or Venom; the Y being simply an elongation of V. This was the primal meaning of the word, but because of its vile character, Mammon, or Satan, in order to clothe the word in a mask of respectability, spelled venom backwards so as to make it read *Money;* nevertheless its true character is not hidden to the wise, nor even to the foolish, for all have felt its powerful sting, even though they may not understand its full meaning.

MAMMON, OR THE DOLLAR. "A shining thing that fools admired and called a GOD."—*Pollock.* The U. S. silver dollar bears the inscription, "In God We Trust," thereby acknowleding the *Dollar* as the people's Sovereign, Idol, God! and this is the King alluded to by Daniel when he says, "Now will I shew thee the Truth. * * * The King shall exalt himself above every god," etc. (Daniel xi, 36.)

UNITED STATES. The term United States is a misnomer. There has never been a condition of true unitedness among the States. The little *s* on the word state is the serpent which made all the trouble; it stands for Slavery. Bondage and money are synonymous terms, as also Slavery is associated with money.

THE NEW ORDER OF BUILDERS. As Freemasonry has had it secrets so has The New Order of Builders its secrets, occult lore, or esoteric Truths which are held in reserve for the students of the higher degrees; which higher degrees of the Order deal with astronomical, spiritual, and metaphysical wisdom, and research into heights and depths of knowledge that only they may reach to whom alludes:

"He that giveth his mind to the law of the Most High and is occupied in the meditation thereof, will seek out the wisdom of the ancients. * * * He will seek out the secret of grave sentences and be conversant in dark parables."—*Ecclesiasticus* xxxix, 1.

"The first that thou hast written publish openly that the worthy and unworthy may read it. But keep the seventy last that thou mayst deliver them only to such as be wise among the people." — *Esdr.* xiv, 45.

Books for Sale.

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The Myth of Kirke, including the Visit of Odysseus to the Shades A Homeric Study. By Robert Brown, Jr. London, 1883. 80 cents.

Am I Jew or Gentile? Read and See. By Thomas A. Davies. Cloth; pp. 52. New York, 1889. 50 cents.

Matthias and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthews, and some of his forerunners and disciples. By William L. Stone. 16mo. pp. 342. New York, 1835; cloth. 35 cents.

History of the English Alphabet. By Thomas Inman, M. D. 8vo. pp. 36. London, 1858. 25 cents.

The Esoteric Basis of Christianity. By Wm. Kingsland. 16mo. pp. 44. London, 1891. 20 cents.

The Daemon of Darwin. (The Biogen Series, No. 2.) By Elliott Coues. Speculations on Religion, Science, and Philosophy. 16mo. pp. 64. Boston, 1885. 20 cents.

A Buddhist Catechism, according to the Canon of the Southern Church. By Henry S. Olcott. (The Biogen Series, No. 3.) Edited with notes by Elliott Coues. 12mo. pp. 86. Boston, 1885. 20 cents.

History of the Bible, being a popular account of the formation, and developement of the canon. By Bronson C. Keeler. Cloth; 16mo. pp. 126. New York, 1888. 50 cents.

Popular View of the Doctrines of Charles Fourier. By Parke Godwin. Ten chapters. 8vo. pp. 120. New York, 1844. 25 cents.

Memoir of an Eventful Expedition in Central America, resulting in the discovery of the idolatrous city of Iximaya. Remarkable Aztec Children. Described by John L. Stevens, and other travelers. 8vo. pp. 36. New York, 1850. 25 cents.

Festus; a Poem. By Philip J. Bailey, Barrister at Law. 12mo. pp. 416. cloth. Boston, 1831. 25 cents.

The American Mathematical Monthly. Edited by B. F. Finkel, Kidder, Missouri; and J. M. Colaw, Montery, Virginia. Terms, per year, $2.00 in advance. Single copy, 25 cents. Chubbuck Brothers, publishers, Kidder, Missouri. Vol. II began with 1895. Royal 8vo.

Price Patriotic Songs. "Old Glory," and "Sons of America," two songs for mixed voices, ten cents each, received from Harry Coleman, publishers, 912, 914, Race St., Philadelphia, Pa.

Railroad Pooling. Remarks of Senators Chandler, Butler, Gorman, Hale, and Wolcott, in the U. S. Senate, Jan. 29, and Feb. 23, 1895. Washington, 1895. 8vo.

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ANNALS OF MATHEMATICS. Vol. IX for 1895. Ormond Stone, editor; W. M. Thornton, R. S. Woodward, James McMahon, Wm. H. Echols, associate editors. 4to. bi-monthly, $2.00 a year, in advance. Publication office, University of Virginia, Va. Orders to be sent to Ormond Stone, Charlottesville, Va.

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MISCELLANEOUS

NOTES AND QUERIES

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"In order, next to the Paternal Mind, I, Psyche, dwell, animating all things."

Vol. XIII. JUNE, 1895. No. 6.

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MANCHESTER, N. H.

1895.

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THE ANTHROPOLOGIST. Vol. VIII, 1895. Frank Baker, chairman of editorial committee. Includes transactions of Anthropological Society of Washington, D. C. Terms, $2.00 a years to members, to all others, $3.00; quarterly. Published under the auspices of the Anthropological Society, Washington, D. C.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" *It becomes thee to hasten to the light and* rays *of the Father,*
From whence was sent to thee a soul, *endued with much mind.*"
ZOROASTER.

VOL. XIII. JUNE, 1895. No. 6.

CALIFORNIA — MEANING OF THE WORD. What is the meaning of the word *California*, and how did it come to be adoptcd as the name of that State? C. R. A.

Garcia Ordoffez de Montalvo, a Spanish author of inferior powers, attempted to write a sequel to Loheira's inimitable romance of "Amadis de Gaul." His book, published in 1510, bore the title of "Espladian" (the imaginary son of the imaginary Amadis, an imaginary Greek emperor), and described a pagan queen of the Amazons named Califia, whose kingdom, blazing with gold and diamonds, was called *California*. "Know," said the author, "that on the righthand of the Indies, there is an island called California, very close to the terrestrial Paradise, and that it was peopled by black women without any men among them, for they lived, in the fashon of Amazons. They were of strong and hardy bodies, of great courage and force. Their island was the strongest in all the world, with its steep cliffs and rocky shores. Their arms were all of gold, and so were the harnesses of the wild beasts which they tamed and rode. For in the whole island there was no metal but gold."

In another part of the romance it is said that the precious stones were to be found like the stones of the fields for their abundance. This is said to have been sheer coinage of the brain, but the age was not one which made sharp distinction between fact and fiction. The early explorers had not given up the delusion that they were on the eastern shore of Asia, and the discovery of pearls in the gulf of what is now California excited hopes that they had reached the country described by Montalvo. A Franciscan friar named Marco de Niça,

who has been described as the maker of that falsehood, with the circumstance which is the most deceptive story of all, changed hope into belief with his marvelous tales of the discovery of seven cities, any one of which rivalled Golconda in jewels, and the supposed identification of the new land with the island of California, and that with the fabled island of the Seven Bishops, were sufficient for it to be called California. For a long time geographers marked the peninsula as an island, and many years had to pass before the fictions of Montalvo and Father Marco, although promptly contradicted by Coronado and others, faded from history. It is indeed one of those curious coincidences which have often passed for foreknowledge, that more than three centuries later, this land so named should really prove to be the richest gold-producing region in the world.

NON-STABILITY OF THE SOLAR SYSTEM. This curious fact of the constantly diminisning distance of the earth from the sun leads to the very important doctrine that there is no eternal *stability* in the Solar System, as some astronomers teach; but, on the contrary, we may show that the earth must at last fall into the sun, and be consumed; as the words of Scripture evidently import. Such also must be the destiny of all other planets; for they are all steadily, though slowly, approaching the sun, and must eventually become one again with that body; from this it is extremely probable they were originally thrown off by the vast centrifugal force, caused by its rapid rotation on its axis. I compute that the present (1857) yearly rate at which the earth is approaching the sun is about 530 miles. But it is not quite uniform in its rate, and I consider that we may infer that the event of the earth's junction with the sun's body will occur in about 172,000 years from the present period. I deem it very probable that the earth, when it was projected from the sun, began to rotate, with its axis in the plain of its orbit. If this was so, the period of its existence, as an independent body, may be exactly calculated; for the pole of the earth has at this period departed from the plane of its orbit, just $66° 32' 31'' = 239{,}551$ seconds of arc; and as the rate of its polar motion is half a second per year, it follows that double that number of years, or 479,102 years is the true age of the earth. — *Lieut. R. J. Morrison, R. N.*

What words of Scriptures does Mr. Morrison refer to in the above that apparently supports his theory? INQUIRER.

THE OCTONARY. A name given to Calif Motessem. He was the 8th of the Abbasside Califs; he reigned 8 years, 8 months, and 8 days; he won 8 battles; he left 8 sons, and 8 daughters; he had 8 thousand; and had 8 millions of gold.—*Gibbon's Rise and Fall*, c. 52.

EXACT ARTICULATION. An exact articulation is more conducive than any degree of loudness, to facilitate the hearing and understanding. Readers should be accustomed to pronounce every word, every syllable, and every letter, with accuracy, although without labored effort. The faults of skipping, slighting, mumbling, swallowing, and drawling the sounds of vowels or consonants, are not only offensive to the ear, but subsersive of meaning, as may be perceived in the practice of several of the following examples, which will also remind many readers of their school days of yore :

1. { He can debate *on ei*ther side of the question ;
   { He can debate *on nei*ther side of the question.
2. { Who ever imagined such *an o*cean to exist ;
   { Who ever imagined such *a no*tion to exist.
3. That la*sts* till night ; that la*st st*ill night.
4. The steadfa*st st*ranger through the fore*sts st*rayed.
5. His cr*y mo*ved me ; his cr*ime* moved me.
6. He could p*ay no*body ; he could p*ain no*body.
7. Th*o'* oft the *e*ar the *o*pen vowels tire.
8. Heaven's fir*st st*ar alike you see.
9. "Up the *h*igh *h*ill *he h*eaves a *h*uge round stone."
   —*Odyessy,* Book XI, line 736, (Pope's translation).

AMERICAN PHILOLOGICAL ASSOCIATION. The Proceedings of the 26th annual meeting, held at Williamstown, Mass., July, 1894, contains a paper by Prof. Edwin W. Fay, on the "Song of the Arval Brothers," with a few stanzs (1, 4, 8, 9, 11) translated, which differs materially from the translation of Rev. A. Herbert, given in this magazine (Vol. VIII, pp. 414-415), but it is no doubt more paraphrastically rendered.

The Episthodomus on the Acropolis at Athens, by Prof. John W. White, of Harvard University, is a paper of much interest to archæologists, and is printed in full in Vol. VI of the Harvard Studies in Classical Philology. There are synopses of several other valuable papers given, but these are published in full in the Transaction of the Society, which are on sale by the Secretary, Herbert Weir Smyth, Bryn Mawr, Pa. The Proceedings are gratis until the edition is exhausted.

NOTUMA. The word "Notuma" is simply an anagram on Aumont, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

Answers to Correspondents.

Agnostic. Bibliography on special subjects has been collected and published as appendexes to several works on the subject-matter treated as for instances :

On Reincarnation, appendix of 15 pages to "Reincarnation, a Story of Forgotten Truth," by E. D. Walker. Boston, 1888.

On Spiritualism and the Occult Science, appendix of 4 pages to "People from the Other Worlds," by Henry S. Olcott. Hartford, 1875.

On Mnemonics, appendix of 25 pages (1325–1888) to "Memory Systems, New and Old," A. E. Middleton, first American edition, from second English edition, revised and enlarged, with bibliography by G. S. Fellows. New York, 1888.

On the Knight's Tour, appendix of 40 pages, to "Tours of a Chess Knight," by S. S. Haldeman. Philadelphia, 1864.

Michael. The Four Sublime Verities of the Buddhist doctrine that you inquire for, are : 1. As to pain, that it *is*. 2. As to the cause of pain, that it is desire. 3. A consolatory truth, that pain can be ended by *Nirvana*. 4. Is the method which conducts to *Nirvana*. These *verities*, pain, the cause of pain, the remedy for pain, and the method of the remedy, contain the key to the whole Buddhist system. There is an article on "Buddhism, Mythical and Historical," in the *Westminster Review*, July, 1856, that discusses these doctrines.

Anonymous. The "Unknown Philosopher" was the pseudonym adopted by Louis Claude Martin (Saint Martin), born at Amboise, in France, January 18, 1743. He was the author of a system of semi-masonic degrees, called the Rectified Rite, which abounded in mysticism. His ideal work, which partook of transcendentalism, obtained for him the title of "The Kant of Germany." His work, "Man ; His True Nature and Ministry," was translated by Dr. Edward Burton Penny, and published in 1864.

More Light Wanted. The poem on "Sandalphon" (p. 112) was inquired for by "ALICE" (p. 94), and the reply to her is on a statement found in the "Theosophical Glossary" (p. 289). The glossary in Christian D. Ginsburg's work, "The Kabbalah" (p. 159), has this : "The word translated 'wheels' in the English version (Ezek. i, 20), is taken by the Jewish Rabbins to denote *a distinct order of angels*, just as Cherubim, and Seraphim. Hence the Talmud explains Exodus xx, 20, by 'thou shalt not make the likeness of those ministering servants who serve before me in heaven, namely, *Ophanim*, Seraphim, sacred Chajoth and missive angels.' *Ophan*, the prince of this order, is regarded by the ancient sages as identical with the angel *Sandalphon* (Greek, *Synadelphos*), *co brother* or *fellow companion* of the angel Metatron. In the Kabbalah this name of the angelic host answers to the second *Sephira* Chokmah (Wisdom)."

[A POSTHUMOUS ESSAY.]

PHILOSOPHY

OF THE

"NEW LAW IN GEOMETRY"

Leading to the Solution of Unsolved Problems.

BY THEODORE FABER,

A Citizen of the United States of America, and resident of Brooklyn, N. Y.
[*Deceased May 8, 1887.*]

The first convert to the discovery of the "New Law," a pupil of the famous Polytechnic School of Paris, and who, on issuing from that school, was awarded the honor of dining with King Louis Philippe, as a reward for great proficiency in mathematics, on being made acquainted with the discovery, instantly burst out with the exclamation, "good heavens! my professor at the Polytechnic had similar ideas, but did not carry them out as you have done; but mind, you have to fight with nearly 2,400 years of prejudice, and the bread and butter of the professors!

What an array of wall to a universal recognition! An ardent love of truth, for her own sake, however, and a warm love for mankind, *shall* manifest the *power* of faith, first, in suspecting the existence, and secondly, in ferreting out the suspected radical error in the "Fundamental Science"! It is not possible for prejudice to last forever, and the formidable wall will finally crumble to dust and allow mankind to behold the Truth in her native simplicity and beauty.

It is not the object of the author to parade scholarship and learning by an expansion of his work with the thoughts of sages of the past, especially on the subject of Truth, and the question of the ability or disability of *man* ever to reach more than "approximate truth" in science. The author will purposely confine his statements to explanations of the final results of a life-time of private reasoning on the subject, in as brief and concise language as possible, compat-

ible with a fair comprehension ; and he begs beforehand to be allowed to by his own method of demonstration. If students miss the usual array of algebraic symbols, the author is confident of their warmest final sympathy. Let any one wade through any modern "Analytical Geometry," and it is certain he will no longer wonder at the universal disgust engendered in the minds of youth, with the mathematical science ! If the author succeeds in creating a new interest in a science so indispensable to the progress of civilization, and in some measure to eradicate the prejudice of the public and of youth against the science, one of his main desires will be gratified. Reverently as the author has ever looked upon "authority" of the past, as well as upon that of contemporary "high scientific authority," he finally became converted to the now already famous motto of that wonderful woman, Lucretia Mott, namely, "Truth for Authority, and not Authority for Truth" ! With what consistency may any scientific authority, publicly professing its belief in man's utter inability to reach "absolute truth," claim infallibility in its own judgments? What is the *criterion of truth*, of scientific truth, even in the "Fundamental Science?" This would seem to be of all questions the most vital, without a solution of which all *intelligence* must be forever at sea !

The author has long tried to reach a bottom to this question, and will here take the liberty to give the final results of his cogitations, claiming simply the *inherent* power of all human intelligence, to think —not a monopoly.

The *absolute* has ever been the *sphinx* of philosophy. What *type* have we to represent that symbol? Is not every expressed word only *a symbol?* To the author's mind *pure space* is our only *type* of the *absolute*, defined as *One* and *indivisible*, in whom all things move and have their being — the very essence of all being — itself immovable, formless ; a universe of moving forms, forces, its existence on human *intelligence*, as a contrast to *pure space* — a difference — the sole basis of *intilligence*. In pure space there could be no element for human thought. It becomes at once obvious that however infinite in number the universe of moving bodies may be, it must still be surrounded by space, without which, it could not move. It follows then that the Infinite of the *moving universe* is not Absolute. Here comes in the conception of relation. Pure space, *per se*, is without relation ; the

appearance in it of moving forms constitutes a relation to it. It is this which constitutes the difference between the *Relative* and the *Absolute*. Some philosophers deny the existence of the *relative*, the *finite*, or the *divisible*, which three words may be deemed as synonymous, altogether; certainly, they would be right, if the moving universe could be considered as a *self-evidence*; that is, as the *Absolute Being* itself; but since the "Absolute" is of necessity, *immovable*, because *motion* would require another Absolute in which to move, and two Absolutes would be a paradoxical conception, it follows that their conception of the *self-evidence* of the universe is false! And hence the existence of, by and in the Absolute, of all that moves, is what constitutes Truth, *versus* Error. Nothing can move without a cause, nor without something *finite* or *relative*, because the opposite is *immovable*. The finite must have a beginning, and what has that may have an end. The beginning of form, then, must logically constitute our First Principle of all *knowledge*, not the *how* or method of its beginning, which must remain an eternal mystery with *Absolute Being*.

Form, then, is the *sine qui non* of our symbol *number*, *form*; it is the basis of *measure*, and measure and number go inseparably together; for measure without number is a paradox. Without application these two symbols would have no meaning, however *abstract* you may call them. What is the good of mathematics, except the discipline required in its study, unless the student is able to apply his acquired science?

Measure and number, by virtue of the relative nature of the moving universe, are essential elements in that nature, and with the universal law of harmony between the two, the essence of *order*, that universe would instantly collapse into chaos. In that law, therefore, consists the *criterion of mathematical truth*. No proposition is here, unless it results in harmony between measure and number; and since one of the definitions of the Absolute is that it is *perfect truth*, it may not inappropriately be styled *Absolute*, or one and indivisible. A thing is either *true* or *not true*; there can be no compromise between truth and error. "Approximate truth" no doubt, has been a very convenient term to denote our lack of truth; but logically it is a paradox, and we must pardon those hypocritical philosophers, and declare "approximate truth" to be positive falsehood. Any amount of error

may lurk under that term. But what is the condition of the fundamental sicence today with respect to this question? Does not that science still universally teach the non-existence of harmony between measure and number? Does it not teach 'an indivisible line,' an absolute circle, and an absolute square, — at the same time denying the possibility of perfect accuracy by virtue of an 'infinite root,' which, to be sure, is absolutely incapable of furnishing accurate results? What is still today 'the first principle of mathematics'? Is it not the 'mathematical point,' defined as *one and indivisible*, by the *motion* of which *a line* is conceived to be produced? That is, an indivisible line. The inventors of that 'first principle' must certainly have had a peculiar notion of the 'Absolute.' Why? Because they ascribe *motion* to it! Seeming utterly unconscious of the paradox involved in that conception, since it would necessarily predicate the existence of *two absolutes*, namely, one that moves, and the other a *sine qua non* to *motion!* Is it any wonder at the present time that such a First Principle *failed to solved problems?* Must not the *sine qua non* condition of a true first principle be that it leads to the solution of all mathematical problems, and must not the declaration of the impossibility of solution of any one of them, that has the right of appellation 'geometrical,' be deemed a *nonsequitor?* What? The impossibility deemed as demonstrated by the use of *infinite roots?* when the *infinity* of the *root* of a *form*, or rather the question of a *sufficient reason* for such nature of a *root* should have been inquired into. *Space*, to be sure, is of *infinite extension;* but, nothing short of space, conceived as a whole, can possess the nature of infinity; therefore it is impossible for us *to conceive an infinite line.* Certainly, the mathematical science has hitherto been in direct contradiction with the universal law of harmony, between measure and number, while the chemical science, since 1811, recognizes that law, and is thus much in advance of the former.

Euclid's demonstration of the quadrature of the circle remains ignored to this day. It took a hundred years to discern and recognize a certain discovery of Sir Isaac Newton. Irrefutable demonstrations of both a Pascal an a Legendre, proving the fallacy of the proposition, which has served as a basis of the interminable ratio 3.14159+ (with a decimal of more than 700 figures), a ratio, to contradict which,

as to its infallibility, would be deemed insane by the orthodox, remain ignored to this day! If the author was inspired by an inveterate desire of fame, these facts of past history would necessarily serve as a damper; but he candidly assures the reader that at the initiation of his search after truth, the idea of fame did not enter his mind; hence, if his discoveries should meet with a similar fate, he will *not* be disappointed. In connection with the important discovery of absolute truth in mathematics, a relating of the fact may not be amiss.

The author, years after his discovery, came into possession of a modern German book of two volumes (not yet translated), by Professor Johnan Julius Baumann, of Frankfort-on-the-Main, entitled: "Space, Time, and Mathematics, and their Influence on Modern Philosophy," written with remarkable acuteness. The author of the work takes in hand the principal philosophers of the last three centuries, commencing with Suarez and critically analyses their respective views on the subjects, and as a finale to the work, presents a number of conclusions drawn from the analyses, and the following among them: "According to the view each philosopher takes concerning the essential nature of the First Principle of Mathematics, so is his whole philosophy."

What then, if that 'First Principle,' as now universally taught, should be now discovered to be *false?* "First premise false, all conclusions false." Is not that a well-known axiom? If this be so, the new discovery, if found true, would logically constitute the initiation of a new era, both in science and philosophy; and would not both be criminal in a display of indifference to such a discovery? Would not the discovery constitute a sufficient reason for a call of a congress of the most eminent scientists and philosophers of nations, to settle the question of *truth* or *error* in the "First Principle of the Fundamental Science"?

A simple account of the origin of the new discovery may be the best way of tracing it. Some sixteen years ago (1860), while residing on the banks of "La Belle Riviere," near Cincinnati, chiefly occupied with the education of two sons, the author one day tried to solve a certain geometrical problem, and found the use of the famous Pythagorean problem indispensable for his purpose. But that problem results mostly in *infinite lines*, which the author found utterly incompat-

ible with an accurate solution, and none other would satisfy his mind. This fact first created in his mind the suspicion of the existence of a radical error somewhere in the science of mathematics. A few years after, in reading a work of the celebrated philosopher Schelling, he found to his surprise that he was not alone in such suspicion, the said philosopher expressing his conviction of the existence of a radical error in that science, and his ardent hope that sooner or later a genius might arise to reveal the error.

One day, a bare chess-board lying before the author afforded him the first hint ; ' there is the image of *a square*,' divided into 64 minor *squares* of equal size. Suppose now that the removal of one of the four corner-square units takes place, what remains ? Of course, the number 63 of square units. This is what is called *an irrational quantity*. The Pythagorean problem reads : "The sum of the squares of the two sides of a right-angled triangle is aqual to the square of the hypothenuse." This proposition is still taught today as being of *universal validity*. The sum of the two squares is, in most cases, an irrational quantity, and hence, the proposition, assumed as universal, implies that such a quantity is equal to ' a square,' and consequently, that ultimately, there is no geometrical difference between the respective two quantities, however much such an assumption might conflict with the philosophy of the ' multiplication table.' Is there possibly no connection, no relation between ' measure and number ' ? Reflection soon taught the author that both are inseparably connected, and that we can have no measure without number, and no number without implying *form*, the very basis of measure. It follows, then, that harmony between the two constitutes the very *criterion of truth* in ' a science of measures and numbers.'

The *sphere* has hitherto been considered the primordial form of nature, but the new discovery reveals the *cube* as better entitled to precedence, since it can be demonstrated that all geometrical forms, in fact, generate from elements of the *square*, that image of one of the six faces of the cube, and type of our *standard measure*. Why should not the *square unit* serve as the ' First Principle in Mathematics ' ? Indeed, the ' mathematical point,' defined as ' without extension, a fact, made a foreign professor of mathematics say to the author one day, " the science of mathematics is based on *nothing*." "Then, what

has it to construct *anything* upon ? " was the writer's reply. If 'nothing' cannot be the 'First Principle,' then it logically follows, that its opposite 'something' must constitute the essential nature of the *true* first principle, and something of *form*, with a science of measures and of numbers has *no meaning*. Even the ultimate 'square unit' has *four sides*. How did the Creator form the first 'square unit'? Did He employ the 'mathematical point,' and thus create the world out of nothing' ? The *how* of the appearance of *form* in *absolute space* must constitute an everlasting mystery to the human mind ! But the *ultimate*, both of measure and of number, is 1, *the unit*, and the square of 1 is 1 ; and such square has, more or less, *four sides ;* and here side and form coincide. The first and last term of a series is = 1. It is the first principle of 'difference,' the very basis of 'intelligence,' the power of discerning which is *inherent* in every creature possessing intelligence ; but it is obvious, that only *exercise* of this power can produce *ideas*, formed by 'discerning difference.' If man was placed alone in *pure space* he would find no 'element' for 'thought,' because he could there discern no difference.

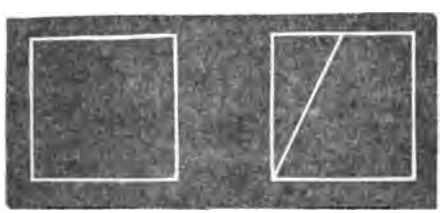

Fig. 1. *Fig. 2.*

'All geometrical forms generate from elements of the square,' even the circle not excluded. To illustrate this fact, let us posit, for instance, 2^2 as resting on a plane, on one of its sides (*Fig. 1*). Now draw a straight line from the middle of the summit side of the square to either angle of the base side (*Fig. 2*). This line obviously divides the squares into two unequal parts, of which the smaller is evidently a right-angled triangle, the two sides of which are related to one another as 2 : 1. Now, use the hypothenuse of this triangle for a *radius*, moving the same to the right and left, until it falls in line with both the perpendicular and base sides of the square, thus describing the arc of the quadrant, which arc cuts off the corner of a square, and de-

posits this quantity, neither more nor less, in the form of two equal half arcs, between the posited square and the square of the radius.

Let us now divide the posited square by a diagonal, dividing the part cut off into two equal portions, one of which we will call $= x$, and one of the two half arcs we will call $= y$ (*Fig. 3*).

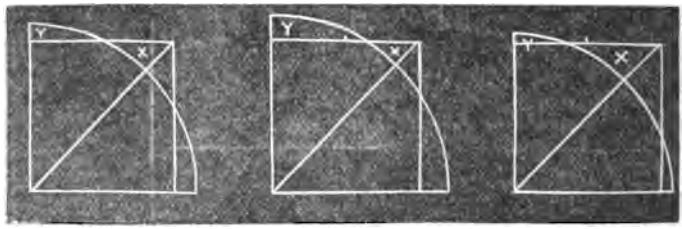

Fig. 3. *Fig. 4.* *Fig. 5.*

$x = y$, which becomes self-evident when we draw two other diagrams; in the first (*Fig. 4*) of which we make the arc intersect the summit side of the posited square to the right of its middle, when instantly x appears smaller than y; and in the second (*Fig. 5*) we make the arc intersect the summit side of the square to the left of the middle, when instantly x appears larger than y. Thus it proves the middle to be a very fulcrum of equilibrium between the two compared quantities. Whence it follows, that the quadrant is in area exactly equal to the posited square. From this it follows, that the *circle* is equal to a *square*.

It may be well to inquire here, what is the essential nature of a square? Every geometer knows that it is composed of four equal straight lines joined together at their extremities, right-angled; and a 'straight line' is defined in every analytical geometry as $= a + b$; that is, the *root of a square*, or side of a square; and every such root, or side, multiplied by itself constitutes *a square*. The b is thus simply the ultimate extension of a 'straight line,' and since such line is infinitely divisible in width, *versus* the false doctrine of an indivisible line, altogether *inconceiveable*. it follows that every part of the line, however minute, is the side of a square unit, and b^2 is the ultimate square unit of a *line*. It follows that a straight line may be defined as 'a series of equal square units ranged side by side on a plane;' and since every such unit is infinitely divisible, it is obvious that such

(*To be continued.*)

On the First Three Gospels.

BY ERNEST DE BUNSEN, LONDON, ENG.

The amalgamation of two distinct traditions in the apostolic age, proved by the Acts of the Apostles, when scientifically criticised, has been confirmed by our interpretation of the Apocalypse, based on the recent great discovery of its double authorship (Vol. XII, p. 237). The Gnosis or so-called deeper knowledge in the apostolic age was represented by two religious orders, by the law-abiding or separatist-dissenting Jews or Essenes in Palestine, and by the universalist Essenes or Therapeuts of Alexandria. The origin of this dissenting Judaism, never recognisedby the church at Jerusalem, we have tried to connect with the doctrines of Brahmanic Būddhists promulgated in the West by king Asôka's envoys or missionaries, more than two centuries before the Christian era, as proved by the stone inscriptions of this Indian king (Vol. XII, p. 254). The dissenting Jews or Essenes can by documentary proofs be traced back to about B. C. 150 in Egypt and in Palestine, in both of which countries they then formed a generally respected religious order. Though nothing has been transmitted respecting the Messianic conceptions of the Essenes, we believe to have established the fact that they introduced into unrecognised Essenic or Gnostic Judaism the new expectation of an incarnate Angel-Messiah, that is, the incarnation of the Angel of the Lord, in whom the name or spirit of God, and who had, according to the Scrip ures, appeared to the Israelites in the wilderness. This new Mess anic conception seems to have been held by John the Baptist (Vol. XII, p. 251), but the first to apply it to Jesus Christ was Stephen. who was followed by Paul and Apollos. The Baptist and Barnabas, we explain the Messianic conceptions of the law-abiding Essenes, the separatist Gnostics; but Stephen, Paul, and Apollos we regard as promulgators of the universalist Alexandrian Gnosis of the Essenic Therapeuts, as applied to Christianity. How has the new and gnostic doctrine on the Angel Messiah been treated in the Gospels?

According to bishop Papias of Hierapolis, who died a martyr in 163, Matthew the apostle and evangelist wrote a collection of the sayings of the Lord, probably soon after the crucifixion of Jesus in 33, and before Peter's journey to Rome in 41. This collection of sayings of Jesus has been first embodied in what Jerome called the Gospel of the Hebrews, which according to Epiphanius was written in the Hebrew letters, and was at his time preserved in the greatest perfection by the Nazarenes. In this Gospel of the Hebrews the different sections of the words of Jesus and of references to the different events in his public life were connected, as we still find them so connected in the Gospel after Matthew, and only here, by the transition formula: When Jesus had finished ' these sayings, parables or commandments.

less' preaching, perhaps as a promulgator of the non-law-abiding Essenes, of the Therapeuts of Alexandria, had been accepted by some instead of his own legal preaching. How much of this is historical cannot be asserted.

Luke had evidently before him the sayings of Jesus in Hebrew letters and the first two Gospels of our canon, written by eye-witnesses and ministers of the Word, when he wrote the third Gospel of our New Testament and the Acts, though certainly not in the form in which these Scriptures have been transmitted. The Gospel after Luke was written, perhaps in Asia Minor, in the last years of the first century, the Acts very little later, probably at Rome; both Scriptures in the time of Trajan (79–117). It cannot be asserted, nor would it be of vital importance if it could be, that in, the Gospel after the Pauline Evangelist, we have the earliest of the two transmitted legends on the birth of Jesus. We hold it to be proved, by our essay on The Woman and the Serpent (Vol. XII, p. 191), that these stories on the nativity of Jesus were originally connected with astrological and solar symbolisms, although every possible care was taken to hide this origin. The Gospel accounts of the virgin-born cannot be more authoratative than the late legends unknown to Paul, on apparitions of the risen Jesus to women at the empty grave, or the two different accounts attributed to Luke on Christ's ascension. This reported event is in the Gospel after Luke stated to have taken place on the day subsequent to the entombment of Jesus; but according to the Acts it was on the fortieth day that Jesus was visibly taken up into heaven, from whence he would in like manner come again. Moreover according to the earlier account of this miraculous ascension, the place where it occurred was at Bethany, but in the later record, though attributed to the same author, the place is shifted to the Mount of Olives, the one place being fifteen furlongs from Jerusalem, the other one-third of that distance from the city.

Luke has not hesitated to refer mysteriously to the Essenic and Paulinic doctrine of Jesus Christ as the Angel-Messiah. There can be no doubt that already Stephen regarded Jesus as the incarnate Wisdom of God to whom had been attributed a premundane personality by the side of God in the Book of Proverbs, though without an indication of a future incarnation of the Divine Wisdom. With this isolated passage stands in direct connection the statement in the Targum that the world and man were created through the Word or Memra, here called 'the thought or Word of God,' and identified by Targumists with the Metatron or 'Angel by God's throne,' who went before and followed Israel in the wilderness. We pointed out that this Angel, the Angel-Messiah, is by Stephen and Paul identified with Christ. It is necessary to bear these facts in mind in order to discern the great importance of Luke's identifying, as Paul had done, the Wisdom of God with Christ, that is, Jesus of Nazareth with the eter-

Much as the original and apostolic record of these sayings of Jesus may have been worked over in the Greek rescension of them, we find in the words of Jesus as transmitted in the Gospel after Matthew, composed immediately after the destruction of Jerusalem, no trace of a direct or indirect reference to the doctrine of the Angel-Messiah, if we disregard, as we have the strongest reason for doing, the narrative later inserted into this Gospel on the supernatural birth of Jesus as the Angel-Messiah.

There is likewise no reference to the Angel-Messiah in the Gospel after Mark, which, according to Hilgenfeld's opinion, was written between 81 and 96. Yet in this Gospel Jesus is no longer called the Son of David except by the blind Bartimæus. This restriction is not generally explained to be a compromise with the Paulinian doctrine of Christ as the Son of God ; the tendency of this second Gospel of our New Testament certainly is antignostic and therefore as we interpret, antipauline. Yet the restriction respecting Jesus as the son of David may fairly be connected with the introduction of the new doctrine on Jesus as the Angel-Messiah. John Mark seems to have stood in near relationship not only to Peter, but also to Paul, who twice transmits the salutation of Mark, sister's son to Barnabas, and who also asks that Mark may be brought to him, because of his usefulness for ministering. Mark may have stood as near to Paul as did Barnabas, yet these religious teachers can be shown to have separated on doctrinal grounds, which centerd on their different views respecting the recognition of the Law. Paul was a promulgator of the universalist Essenic or gnostic doctrines of Alexandrian Jews or Hellenists, as by him and Stephen applied to aboriginal or non-gnostic christianity, whilst Barnabas reformed the teachings of Jesus by connecting them with the gnostic doctrines of the separatist or law-abiding Essenes of Palestine. What united the teaching of Barnabas with that of Paul was the new doctrine of Jesus as the Angel-Messiah, which was never recognised at Jerusalem.

Mark can hardly have lived long enough to write the Gospel after Mark; but we regard him, on patristic evidence, as the recorder of Peter's addresses at Rome between 41 and 44 (Vol. XIII, p. 21). Though this most important document has not been transmitted to us, some extracts from it seem to have been inserted in the so-called Clementines, the Recognitions, and the Homilies, to which the Alexandrian Clement refers as to 'a certain Gospel.' The introduction to both of these records of early legends consisted of a letter of Peter to James, whether genuine or not, in which Peter refers to his having sent to James at Jerusalem, apparently from Rome, records of his preachings. He urges that they should only be communicated to the brethren 'with the like mystery of initiation, with which Moses delivered his writings to the seventy elders.' The man to whom Peter n these records refers as to his enemy is Simon Magus, whose 'law

nal personality by the side of God. Words which, according to Matthew xxiii, 24, were spoken by Jesus, according to Luke xi, 49 were uttered by 'the Wisdom of God.' It is impossible to deny that Luke, or some one in his name, hereby intended mysteriously to indicate, that Jesus as the Wisdon of God was the incarnate Angel of God, the Angel-Messiah. We leave it to unprejudiced truth-seekers to determine whether the birth-story recorded in the Gospel after Luke can be asserted to have stood in direct connection with this passage, this identifying with Jesus and the Wisdom of God led to the narrative of the supernatural nativity of Jesus, who, if he was the incarnation of an eternal personality in heaven, could not have been born as other men are. Without assuming the identity of Jesus and the premundane personality of the Wisdom of God, as described in Proverbs viii, which identity is clearly asserted by Paul and confirmed by the passages, Matthew xxvi, 34, and Luke xi, 49, Jesus might have been born by a virgin, as described in these two Gospels. But we believe to have proved beyond the probability of reasonable doubt, that it is impossible not to connect the legend on the mother of Jesus with the prechristian speculation on Isis, the mother of Horus the solar deity. We pointed out (Vol. XII, pp. 291-294) that centuries before the Christian era Isis was called 'the celestial virgin,' and still in the fourth century A. D., 'the holy virgin,' later 'virgo deipara,' and in Arabia the child of Isis, Horus, the newborn sun, which had become the symbol of the newborn king of the Jews, was called Jesus and Christ. Yet during the early centuries none of the Christian Fathers referred to the virgin Mary the celestial woman described in the Apocalypse xiii, as if afraid of connecting the virgin Mary with the legends on Isis, the celestial, holy and godlike mother of Horus. This reticence of the early Fathers cannot be explained only on the assumption that they ignored the solar and astrological symbolism of the celestial virgin Isis ; nor can the references to the virgin Mary in the Gospel after Luke be otherwise explained than by solar and astrological symbolism. For we pointed out that the annunciations by the angel to Elisabeth and to Mary, as proved by the festal calendar of the Christian church, took place at the equinoxes, and the births of their sons nine months later at the solstices, the six months interval between the two annunciations being evidently identical with the six months between the equinoxes. In the thirteenth century Albertus Magnus connects the virgin Mary with the sign of Virgo, and asserts that all the mysteries of Christ's incarnation are indicated by star-signs and figures which announce them. We have submitted that the narratives on the woman and the serpent, both in Genesis and the Apocalypse, can only be explained by solar and astrological symbolism ; that these messianically interpreted passages originally and mysteriously referred to the relative positions on the sphere of the sign of Virgo, and the star-figure of the serpent in the constellation of

Ophiuchus, as we demonstrated by a plate (Vol. XII, facing p. 296).

The solar and astrological symbolism of Isis, the celestial, holy and godlike virgin and mother of Horus, the newborn, has been transferred to the virgin Mary, mother of Jesus Christ, called by magian astrologers the newborn king of the Jews. In this figurative sense the doctrine of the incarnation of Christ, as the personal and premundane Wisdom of God, has been built up in the New Testament. That Wisdom or Word of God, that is, the personal Memra in the Targium, the Angel Metatron by God's throne, was by prechristian Rabbinical tradition identified with the Angel who went before and followed the Israelites in the wilderness, which angel Paul clearly indicates to haae been Christ.

At the threshold of the second century, it had become neccesary to assert, on the so-called direct authority of the risen Jesus, that the day of the resurrection was indeed the third day after his crucifixon, as Paul had declared. Clearly it was with this object in view that Luke introduced into his Gospel the early but now proved unhistorical legend of the disciples on the way to Emmaus. For the same reason of supporting Paul's doctrine on 'the third day' several passages referring to the future resurrection of Jesus on the third day after his crucifixion have been evidently inserted in the Gospels after Matthew and after Mark. We submit that the birth-story in Matthew, which supports that in Luke, was inserted in that Gospel as a necessary confirmation of the doctrine on Christ as the eternal personality of the Wisdom and the Word of God. We have already pointed out, and shall more fully establish as a fact, that this doctrine on the preexisting Christ's incarnation of the virgin-born Angel-Messiah, formed the center of the prechristian gnosis which Stephen and Paul had applied to aboriginal christianity, though Jesus opposed this and every doctrine of the gnosis, imported into Alexandria by the Büddhists from India.

Assuming, for the sake of argument, that Luke wrote every word attributed to him, and that none of his statements have been omitted, the following are some of the questions which arise : How are the facts to be explained that, whilst the companion of Paul supports in his writings what may be called specific doctrines of this apostle, the principal doctrine of Paul, that on 'the third day according to the Scriptures,' is opposed and excluded by the Paschal narrative of Luke as well as that by Matthew and Mark? Again, after having given so many and so valuable details respecting the story of Paul at Rome during the last two years of his life, why is every reference omitted to his death? Was it because it occurred in 64, the year of the great fire in that city, with the authorsihp of which the truth loving Tacitus, in the last years ot Nero, or after his death, had charged the Christians? Was Paul as their leader put to death during the persecution of Christians after the fire, on and after July 19, in the year 64? And finally, can it have been Luke who changed the day

of the ascension from the 16th Nisan, the day of the reported visible resurrection of Jesus, to the fortieth day? Was this doubted date invented in order to bring the second date of the ascension, for some reason or other, near to the fiftieth day, to the Pentecost? If Jesus had foretold at the end of the forty days that the apostles would be baptised with the Holy Ghost 'not many days' later, they must have expected, as it is indicated they did, the spiritual baptism, the fulfilment of 'the promise of the Father,' that is, as they understood it, a visible manifestation of the outpouring of the Spirit on the day of Pentecost. Have we sufficient reason for regarding as historical the narrative of the forty pays between the re- ported visible resurrection and the visible ascension of Jesus? Or was this period invented as an introduction to the miracle of Pente-cost, which is only mentioned in the Acts?

The Miracle of Pentecost.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

Jesus had announced by word and deed the Holy Spirit's dwelling in man, though only in its germ and unknown to them. Not he alone, but contemporaries of his in Israel were able to cast out evil spirits 'by the Spirit of God,' even if they were not followers of Jesus. This fact Jesus pointed out as a proof that the kingdom of God, the rule of the Divine Spirit, had already come to Israel, and he must have looked forward to the time when, as Jeremiah had predicted, all human beings would know God without being taught by man. This new doctrine of Jesus about the indwelling Spirit of God, the ingrafted Word which is able to save the souls, or the true light which lighteth every man, was not believed in by the Baptist, who expected, as all Essenes seem to have done, that the promised baptism with the Spirit would be brought by the One who should come, that is, we may add, by the Angel of the Lord in whom is the name or Spirit of God, the incarnate Angel, the Angel-Messiah. It was for this reason, we submit, that the Baptist did not recognise the Messiahship of Jesus, and that Jesus did not acknowledge John as his disciple. Paul likewise denied the presence of the Divine Spirit in mankind before the reconciling atonement by the blood which Jesus shed on his cross. The thirteenth apostle made the reception of the promised soul-saving Spirit dependent on the belief in the redemption by the reconciling sacrifice of Jesus Christ on the cross.

This cardinal difference between the teaching of Jesus on the Spirit and that of the Baptist, Stephen, and Paul, required to be bridged over in the second century. Luke, or possibly some one in his name attempted to do this by the assertion in the Acts, that another miracle had taken place, to which no Scripture had ever referred. Luke

seems to impli that by charging the apostles to wait for the promise of the Father or the Spirit of God, which Jesus would send them from the Father, the risen Jesus Christ, modified, if he did not contradict, his own doctrine that the Holy Spirit was in men before the time of his death. It cannot be asserted that Jesus instructed his apostles to look forward to a special and miraculous manifestation of the Spirit; but Jesus had opposed the Baptist's expectation that the coming Messiah would in future baptise with the Holy Spirit. For he referred him to effects already then produced by that Spirit in man, that is, as Jesus said on another occasion, by the baptism with which he was 'being baptised,' by the spiritual baptism which extended over his entire life on earth.

The Jewish Pentecost was celebrated fifty days after the 16th Nisan, the day of firstfruits, that is, on the 6th Sivan, our May. There never was anything mysterious, typical, or prophetic about this Jewish Pentecostal celebration. Two loaves of barley and two lambs were offered to God as a thanksgiving, followed by sacrifices and festive meals. Thus on the day of Pentecost the end of harvest was connected with religious rites, as on the day of the firstfruits the beginning of harvest was similiarly celebrated, without any kind of mystery. But already during the last two prechristian centuries the Essenic Therapeuts of Alexandria, of whom Philo writes that they were 'accustomed to transform single stories into allegories,' regarded the Pentecostal celebration, as the sublimest festival. In harmony with their fundamental principle, that words are symbols of deeper and hidden truths, these Jewish mystisc and dissenters were guided by their recordsof ancestorial tradition, which Eusebius regards as a primary source of the Gospels and of rites in the Christian church. Supported by this their authority, the Essenes regarded the Pentecostal celebration in a mystical light. Apparently in connection with Essenic conceptions, the Pentecostal miracle is in the Acts of the Apostles implied to have been a fufilment of prophecy.

When the day of Pentecost, with its supposed prophetic import, had come, or was being fulfilled, the Twelve are said to have assembled in one place, as if in expectation of things to be revealed. Suddenly they heard with their carnal ears a sound as of a mighty wind, and they saw with their carnal eyes tongues parting asunder like as of fire, of which fiery tongues one sat on each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. If during the time of Paul's life such or a similar event had been ever discussed, though not testified by any written authority, he must have referred to it. For his not having been present on this occasion would by his enemies have been brought forward as a strong argument against his claim of absolute independence from and equality with the apostles at Jerusalem. Had such a miracu-

lous manifestation been witnessed by the twelve apostles, the enemies of Paul would have publicly pointed to this their exclusive privilege and to the consequent lesser authority of Paul compared with that of the apostles chosen by Jesus. If so, Paul would have been obliged to refer in his Epistles to so serious a charge, either by acknowledging the miraculous powers bestowed on the disciples of Jesus, or by treating this legend as a myth. His silence on a Pentecostal miracle goes far to prove that it is not historical.

This argument against such a miracle having taken place would be strong enough even if Paul's silence on the subject stood alone, unsupported by other evidence. But this is far from being the case. For if the Pentecostal miracle, to which no Scripture can possibly have referred whilst Paul was alive, could be treated as an historical reality, nobody would have benefited so much by it as the disciples of John the Baptist and those of Paul. John the Baptist had implied clearly that the promise of the Spirit's outpouring by Joel could not be fulfilled but by the mightier One who was to come and who would baptise with the Holy Ghost and with fire. Paul had declared in his Epistle to the Galatians that the receiving of the promised Spirit is dependent on the belief in the reconciliation between man and God through the sacrificial bloody death of Christ on the cross. The later recorded Pentecostal miracle, assuming it to have been an historical event, would have been the strongest possible confirmation of Paul's doctrine on the future fulfilment of the prophecy about the outpouring of the Spirit. Such a miracle would have authorised Paul's absolute denial of Christ's fundamental doctrine, that the Spirit of God is dwelling in mankind, that the kingdom of God has come to Israel, that it is within man. The recorded visible and miraculous manifestation of Divine power on the day of Pentecost it would be difficult to connect with Paul's testimony that God revealed unto him, through the Spirit, not by visible manifestations of the same, that is, not by such things as the carnal ear and the carnal eye would hear or see, but by 'things which eye saw not and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.'

We regard it as highly improbable, to say the least of it, that Luke is the author of the narrative on the Pentecostal miracle; for he knew that if such an event had taken place, Paul must have mentioned it in his Epistles. Jerome was of opinion that Luke composed the Acts in Rome, where it had become of great importance, at the end of the first century, as we now know, to bring about a possible peace, at any price, between the parties. The church at Rome is by authorities stated to have been the starting point of the so-called Paulinism of the union, not for the transmission of the purely historical Paulinism, but of a Paulinism which, as represented in the Acts, was calculated to be best adapted to support a union between the parties. The Scrip-

tures of Luke have certainly received later additions ; but this subject we cannot here discuss. We hold it to bep robable that the narrative on the Pentecostal miracle was not composed and inserted In the Acts till after the middle of tho second century, when the influential party of so-called Montanists asserted, as Jesus had done, that the Holy Spirit is in mankind, and that men can receive a fuller effusion of Divine power without the mediation of priests. This probability we shall now try to establish.

The Phrygian Christians, under the leadership of the prophet Montanus and his daughters, the prophetesses Maximilla and Priscilla, were right in maintaining, since 157, according to Epiphanius, that aboriginal Christianity had been essentially democratic. Their principal aim was to give a popular basis to the monarchial episcopate, to recognise a merely representative successor of Peter. This reformatory movement centered in the doctrine that the Spirit of God forms a link between his organs on earth and those in other parts of the universe, between men and 'angels'; that by God men can be transfotmed into angels and angels into men. The Phrygian Christians or Montanists seem to have believed that Christ was the first of angels when he became incarnate as the Angel-Messiah. Their principal doctrine was that the Paraclete or other advocate of the Holy Spirit, such as Jesus had been, is the Spirit in mankind, is the vicar of God, who can lead humanity into all truth, can by his anointing develop men into Christians and sons of God, if man strives to submit his will to the will of God as revealed by the engrafted word, by the light which lighteth every man. What is of abiding truth in the Montanist's highly spiritual but exaggerated conceptions, which were later promulgated by Tertullian, one of the most learned Fathers of the church, has received an adequate expression by Martineau : 'Were not our humanity itself an Emmanuel, there could be no Christ to bear the name.'

It is possible that some regarded Paul as the Paraclete. For Paul, of whom it could be said that he convinced the world of sin, righteousness and judgment, was the first preacher of that Gospel which, as only he himself asserted, should be revealed afterwards. To this, his Gospel, Paul referred as a spiritual gift of grace, which he longed to bring to the Romans and which deeper knowledge, or secret tradition to which we later refer more fully, the twelve apostles could not understand, as Origen informs us.

The reformation of the church, which Phrygian Christians attempted after the middle of the second century, was extremely dangerous to the organisation of the Christian church. If the radical principles of this revolutionary movement had been admitted by the church, the Pope would have become a spiritual and representative monarch with an authority constitutionally limited ; he could only have promulgated the 'vox Dei' as determined by the 'vox populi.' Thus the door

would have been open to the recognition of every man's individual authority, as an instrument of the all-pervading Spirit of holiness. This might have led to the exclusion of representative priests, even if elected by self responsible congregations. The axe had to be at the root of such dangerous innovations. To prevent the spreading of this anti-ecclesiastical doctrine of Phrygian Christians, no better antidote could have been administered than the assertion in 'holy Scripture' that Jesus had himself referred to a future baptism of the twelve apostles by the Holy Spirit, and that this spiritual baptism of the chosen apostles had taken place on the day of Pentecost, which Jewish institution had thus become the prophecy of a miracle in the Christian church. From these two assertions it could be assumed to follow that the special privilege conveyed to the apostles at Jerusalem by the Pentecostal miracle had become concentrated in the successors of Peter, that these constitute the only divinely inspired source of human enlightenment by the Spirit of God.

We submit that the doctrine of the Paraclete, of Montanist origin, according to the date transmitted by Epiphanius, and which was promulgated after the middle of the second century, during the Paschal and Montanist disputes, had for its basis Joel's prophecy respecting the outpouring of the Spirit on all flesh. Yet this doctrine of the Paraclete was in no wise connected with the Pentecostal miracle transmitted to us by the Acts of the Apostles, where Peter is related to have declared publicly that that this miracle 'is that which has been spoken by the prophet Joe.l' In the interest of the church it was held to be necessary towards the end of the second century, as we submit, to connect the fulfilment of Joel's prophecy, which formed the basis of the Montanist doctrine on the Paraclete, with the twelve apostles. For this reason it was asserted in the narrative of the Pentecostal miracle, attributed to Luke but perhaps not composed before the year 157, that Joel's prophecy had been fulfilled more than a century before that time by the Pentecostal miracle. This assertion attributed to Peter respecting Joel's prophecy, saved the successors of Peter from the possible effects of the Montanist revolution, which aimed at the undermining of all ecclesiastical authority.

According to the hypothesis we have ventured to suggest, as possibly based on historical though perverted facts, the enlargement of the Acts and the publication of the Gospel after John, in the form transmitted to us, would not have taken place earlier, and probably not later than about the year 170, or thirteen years after the Phrygian reformation's commencement. Whether the composition of the narrative on the Pentecostal miracle was or was not called forth by the Montanist strife which began in 157, we deny the possibility of such a visible manifestation of the Holy Spirit having taken place, because Paul must have mentioned it if it had ever occurred.

Answers to Correspondents.

Criticus. We are aware of the foot-note in Cowper's translation of the *Odyssey*, London, edition, 1843, by *OU TIS*, and had made a note of it for some further information, as to the meaning of the name *Ulysses.* The note is as follows :

"To call him Ulysses here (a name without meaning) when Autolycus calls him Odusseus for the sake of its meaning, would be not to translate, but to misrepresent the poet. Odusseus is immediately derived from the verb *Odussaō*, I am angry."—(Vol. II. p. 171.)

Geo. H. Palmer translates the line : "My son-in-law and daughter, give him the name I say. Since I come here odious to many men and women on the bounteous earth, therefore Odysseus be his name."

H. R D. Whether the compilers of the Book of Common Prayer had in mind any of the Masonic tenets, or triads, when they said, "May we hereafter lead a Godly, Righteous, and Sober life," we cannot say ; but all ritualistic literature abounds in triads. "Wisdom, Strength, and Beauty," and "Kingdom, Power, and Glory" (Matthew vi, 13), are simply taken from the triads of the Sephiroth, where there are many more, according to how the combinations are read in the The Grand Man. Pancoast thus gives the Ten Sephrioth :

"1. *En-Soph*, Crown. 2. *Binah*, Intelligence. 3. *Chcohmah*, Wisdom. 4. *Tipheroth*, Greatness. 5. *Chesed*, Strength. 6. *Geburah*, Beauty. 7. *Natsah*, Firmness. 8. *Hod*, Splendor. 9. *Jesod*, Founation. 10. *Malnuth*, Kingdom.

Any work on the Kaballah will fully explain these and show how to erect the Microcosmos-Macrocosmos.

Mystic. Your question is quite to the point. "Who is considered as the next man to Jesus, taken all in all?" No doubt there would be a great diversity of opinions in answer to such a question. There is one mentioned by a writer whom we call to mind at this writing. Louis Claude De Saint Martin, styled the "Unknown Philosopher," says in a letter, dated at Paris, June 8, 1792 :

"Within the few months I have procured an English translation of his (Jacob Bœhme) works, that language being more familiar to me. I frankly acknowledge, that I am not worthy to untie the shoe-strings of that wonderful man, whom I look upon as the greatest light that has appeared on the earth since Him who is the Light himself."

Such is the estimation of Saint-Martin of Jacob Bœhme styled the "Teutonic Theosopher." The works of Bœhme are entitled : I. The Threefold Life of Man. II. The Answers to Forty Questions concerning the Soul. III. The Treatise of the Incarnation in Three Parts. IV. The Clavis, or an Explanation of the Principal Points and his Expressions of his Writings.

Elephantine. The word *autonyme* is proper, even if not found in all dictionaries. For instance: *Autonyme*, a real name, or one's own name; *pseudonyme*, a feigned name, a false name; *antonyme*, a word with an opposite, a contradictory meaning; *synonyme*, a word with the same meaning; *anonymous*, having no name, nameless. There may be several more.

Zanoni. In a little work entitled "Alessandro Cagilostro, Impostor or Martyr?" by Charles Sotheran, New York, 1875, p. 13, is this: "It was the venerable Athotas whose character is portrayed in such glowing colors by the late head of the Rosicrucian Order in England, Lord Lytton, in that remarkable mystical work Zanoni, under which pseudonym Caglistro will be readily recognized."

Thomas H———ll. You should not be too positive the quotation on page 132* (4) *is* found in Deuteronomy xxiii, 19-20. The word "biting" is only an older term for *usury*, and the verse reads thus: "Thou shalt not put forth to thy brother at biting, biting of money, biting of victuals, biting of anything which is susceptible of biting; to a stranger thou shalt put forth at biting, but to thy brother thou shalt not put forth at biting."

Student. Michaelis says the name *Nicolaitans* (Rev. ii, 6, 16) is a Greek translation of the Hebrew name *Balaam*, and considers them the same class of person whom Peter describes (II Ep. ii, 15), "followers in the ways of Balaam." The Arabic version renders the word *Nicolaitans* by *Shuaibites*, the Arabic Shuaib being the same as the name Balaam. The sect of Nicolaitans are said to have been founded by Nicolas, one of the seven deacons (Acts vi, 5) the prosolyte of Antioch. Some of the church Fathers claim that Deacon Nicolas was not the founder of this sect.

Chance. The problem you refer to is from the *Maine Farmers' Almanac* for 1870. We append a solution which a New York correspondent sent us several ago. The value of the boy's expectations is the Naperian logarithm of $2 = .6931472+$.

Problem. A boy goes on tossing a penny until he turns up a head; at whatever throw he succeeds he is to receive *that* part of a dollar. Required the value of his expectations. ARTEMAS MARTIN.

Solution. Value = 69+ cents. = Sum of $1 divided successively by 2.1, 4.2, 6.4, 8.8, 10.16, etc. That is, first throw, chance $\frac{1}{2}$; second throw, chance $\frac{1}{2}$ of the remaining chance, or $\frac{1}{4}$, value $\frac{1}{4}$ dollar. Each succeeding throw has a chance of one half, but he has only $\frac{1}{2}$ as much chance of ever reaching that trhow. We multiply the chance of reaching the throw, by $\frac{1}{2}$, the chance of success in the throw, and again by the amount he is to receive if successful in that throw. This represents the value of the chance in that throw, independent of his chance in other throws. Adding these chances to infinity, we derive the precise value of his expectations. H. M. P.

Smith T. K. There are many such word in the languages that go in pairs, or are counterparts. Here are a few which will serve as an exercise for you to look up and add to:

Apocalypse, things revealed, or revelation; Apocrypha, things concealed, or *concelation*, cryptic.

Macroprosopus (*Arik-Aphin*), the long face or aspect—the Ancient of Days (Dan. vii, 9, 13, 22); Microporsopus (*Zoir Aphin*), the short face or aspect. Mystically manifested by macrocosm and microcosm.

There are apogee and perigee (apsides). Aphelion and perihelion. Apcentron and pericentron. Centrifugal and centripetal (forces). Esoterism and exoterism. Stalagmite and stalactite. Apocopation and syncopation. Cisalpine and transalpine. "Star in the East," Maine; "*L'Etoile du Nord*," Minnesota; "The Lone Star," Texas.

Reader. You ask, "Who was Asôka, mentioned in De Bunsen-s essay (Vol. XII, p. 255)? Briefly, an Indian king, of the Môrya dy' nasty, who reigned 259–222 B. C., at Magadha. According to the chronicles of Northern Buddhism there were two by that name, one the grandfather of the other. The second was named by Max Müller the "Constantine of India," but better known as Chandragupta. The first was called *Piadisi*, "the beautiful," and also *Devânam piya*, "the beloved of the gods." The second one was the zealous apostle of the Buddhist doctrine, and also called *Dharmâsôka*, "the Asôka of the good law," on account of his devotion. He spread his doctrine in many lands builded temples, erected pillars and inscribed his tenets. His inscriptions on the "Asôka column," at Allahabad, disply a lofty and noble code of ethical sentiments, breathing tenderness for animals as well as men, and he was highly respected and loved by his own people and adjacent countries.

Desideratum. You ask for works treating of changes on the earth's surface. We suggest some of the following which will enlighten you:

The Last Change in the Earth's Axis, by Fred G. Plummer.	1894.
The Earth's Annular System, by Isaac N. Vail.	1892.
The Genesis of the Earth and Man, by Reginald S. Poole.	1860.
The Earth in Her Varied Phases, by *Non Quis? Sed Quid?*	1869.
The Uviverse No Desert, The Earth No Monopoly. Anon.	1855.
The True Figure and Dimensions of the Earth, J. Gumpach.	1861.
The True Age of the World, by Prof. Wallace.	1844.
The Rotation of the Earth, by Henry Worms.	1862.
The Great Pyramid, New Interpretation, by M. C. Lagrange.	1894.
The Pericosmic Theory, Cosmology, by George Stearns.	1888.
Solar Heat, Gravitation, and Sun Spots, by J. H. Kedzie.	1886.
Cosmical Evolution, a New Theory, by Evan McLennan.	1890.
Principia Nova Astronomica, by Henry Pratt. .	1894
Atlantis. The Antidiluvian World, by Ignatius Donnelly.	1882.
Paradise Found. Located at North Pole, by W. F. Warren.	1885.

Selected Problems.

1. Divines have frequently asserted that numbers cannot express the length of eternity. It is, therefore, required to show those reverend gentlewen, that the number of years contained in eternal duration may be accurately expressed by means of two digits.–*Jas. Matteson* (58).

2. How far did the lost spirits fall in nine days, as mentioned by Milton in *Paradise Lost* (VI, 861 ; IX, 62-69).—*S. Staniford* (15).

3. Required the least two right-angled triangles in whole numbers, with a common hypothennse, so that the square of the greater leg of the one may exceed the square of the greater leg of the other by a square whole number.—*John D. Williams* (14).

4. If a man six feet high should walk once around the earth on the equator, how much further will the top of his head move than his feet?— *John D. Royer* (20).

5. What two numbers are those of which the square root of the first being added to the cube root of the second will produce the cube root of the second multiplied by its own square root ? – *Macreanus* (3).

6. Let a cube be inscribed in a sphere, a second sphere in this cube, a seeond cube in this sphere, and so on ; find the diameter of the seventh sphere, that of the first being 27 inches.–*J. S. Royer* (12).

7. Divide unity into three positive parts such that the sum of their squares, and also the sum of their cubes, shall be square numbers. —*Asher B. Evans* (XX, 3752).

8. Suppose the earth to cease its annual revolution around the sun, but continue it daily rotation on its axis, would it be necessary to lengthen or shorten the pendulum in order to keep correct time (144).

9. Find two different isosceles triangles, the sum of whose sides and area shall both be expressed by the same numbers.–*J. Matteson.*

10. Find two different isosceles triangle, whose area and perimeter shall both be expreesed by the same number.—(2429).

11. If the first pair of robins that sang in Paradise had raised three pairs at the end of the first season, and eight pairs at the end of each season thereafter ; and if all of their offspring had bred in a similar manner, and none had died, how many pairs of robins would there have been at the end of the first half century?—*B. F. Burleson* (2274).

12. How far above the surface of the earth must a person be raised to see one-third of the earth's surface ?—*J. S. Royer* (45).

Ancient Accepted Scottish Rite Masons;

MANCHESTER, N. H., APRIL 17, 1895.

Africa, Walter G.,
Baldwin, Edwin F.,
Bartlett, Charles H.,
Bennett, Joseph E.,
Boutwell, Henry T.,
Brockway, Edward F.,
Bunton, Andrew,*
Bunton, Arthur S.,
Burnham, Henry E.,
Burpee, William B.,
Cadwell, Frank A..
Chandler, George B.,
Cheney, Fred N.,
Clark, Henry C.,
Colby, Lyman W.,
Corey, William,
Cross, David,
Dearborn, Josiah G.,
Dodge, George W.,
Dowst, Frank,
Elliott, George F.,
Fellows, Joseph W.,*
Fifield, Tilton, F.,
French, John C.,
Gould, Sylvester C.,
Hamblin, Walter B.,
Harmon, Charles L.,
Hayes, Charles C.,
Heath, Charles R.,
Hillerdt, Theodore B.,
Hunt, Nathan P.,*
Jones, Austin W.,
Jones, Edwin A.,
Kennard, Samuel C.,
Kidder, John S.,
Knight, Albert F.,
Knox, Osian D.,
Lane, Frank, A.,
Lane, Thomas A.,
Lane, Thomas W.,
Lane, Thomas W., Jr.,
Lightbody, James,
Little, Henry F. W.,
Livingstone, Charles F.,
Lord, Charles E.,
Marden, William E.,
Marshall, Horace,
Martin, Frank E.,
McAllister, George I.,
Olzendam, Abraham P.,
Parker, Henry W.,
Parsons, William M.,
Patterson, John D.,
Phelps, Louis E,
Robbie, John,
Rollins, Frank M.,
Smith, Amasa D.,
Smith, Joseph B.,
Soule, Henry D.,
Southard, Fred. W.,
Stevens, Edwin E,
Sumner, Charles D.,
Taggart, David A.,
Temple, Charles W.,
Webster, Harry E.,
Weston, Alonzo H.,
Weston, James A.,
Whittemore, Isaac C.,
Wilson, John K.

33° *

Total, 69.

CURED. An admirer of Young's *Night Thoughts*, who had recovered from a spell of insomnia, on being asked, what remedy had prodcued the change, he replied, "I *Tried* Nature's sweet restorer, balmy sleep."

"I, SIR." Thomas Campbell, going home inebriated one night, on entering his house, found it little difficult to find the banister in the darkness, and, on being asked from the head of the stairs, who was there, answered, "'Tis Iser, rolling rapidly."

RE-INCARNATION. What are some of the leading articles, and literature, of the present day on "Reincarnation"? THEON.

"Whatever, having a permanent being, nevertheless partakes of the vicissitudes of time, and is movable, useth periods, is circularly moved and manifestly, hath its Apocatastasis from the same to the same." —*Institutes of Theology*, by Proclus, C, CXCVIII.

"Reincarnation." Manuals Nos. I and II. By Annie Besant.

"Reincarnation, or the Resurrection of the Dead." Chicago, Ill.

"Reincarnation." A paper read at the London Lodge, March 4, 1885. By Miss Arundale. Transactions, No. 4; pp. 24. London.

"Materialization, the True and the False; Reincarnation, and Its Advocates." By Ed. S. Wheeler. Springfield, Mass.

"Reincarnation; a Story of Forgotten Truth." By E. D. Walker. Comprised in 15 chapters, and an appendix, giving a bibliography on reincarnation; pp. 350.

"Reincarnation"; *Theosophical Siftings*, Vol. I. No. 6. "Reincarnation, The Tarot Cards"; Vol. III, No. 11. "Topics in Reincarnation"; Vol. IV, No. 4.

"The Incarnation." A Letter to Rev. John Fiske, D. D., by William B. Greene. "And the Word was made Flesh." West Brookfield, Mass.

"Reincarnation." George Du Maurier. *Daily Union*, Manchester, N. H., March 26, 1895.

"Reincarnation; Metaphysics in India." by Swami Vivekananda. Leading Article in *The Metaphysical Magazine*, Vol. I, March, 1895. 503 Fifth Avenue, New York.

"The Apocatastasis; or Progress Backwords." By [Leonard Marsh]. Burlington, Vt., 1854.

"Fragments of Forgotten Truth." By Two Chelas in the Theosophical Society; pp. 166. London, 1885.

"Sirenia; or Recollections of a Past Existence. (Second edition.) Cloth; pp. 388. London, 1863.

"Utopia; or the History of an Extinct Planet." By Alfred D. Cridge; 8vo. pp. 30. Oakland, Cal., 1884.

"The Last Incarnation." By Alphonse Constant of Geneva. This has been translated from a copy of the French original by Francis Geo. Shaw, and editions published in New York, pp. 94. 1848. 12mo, by William H. Graham; and in Springfield, Ill., pp. 60. 1878, 8vo, Charles Kohlman.

Also, *The Theosophist*, *The Path*, *Lucifer*, and similar current serials.

Books and Pamphlets Received.

BURIED ALIVE. An Examination into the Occult Canses of Apparent Death, Trance and Catalepsy. By Franz Hartmann, M. D. 150 pp. 12mo. cloth. Occult Publishing Co., Boston, Mass. 1895.

"The pppearance of decomposition is the only reliable proof that the vital energy has departed from an organism."—HUFELAND.

"It is the glory of God to conceal a thing; but the honor of kings is to search out a matter."—PROVERBS xxvi, 2.

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This book cannot be ignored by the profession, nor by surviving friends of their dear ones. The book "is written for the purpose of converting ignorance," says the author, and that will be found to be true. Its contents are Reported cases of Premature Burial, the Philosophy of Death, the Signs of Death, the Prevention of being Buried Alive, and other pertinent matters. Prices, cloth, 75 cts.; paper, 50 cts.

OUR RACE LEAFLETS. IIId Series for 1895. Nos. 28-33, six numbers in one. Feb., Mar, April. Oblong. Edited by Charles A. L. Totten. Subject of these numbers — "The Dividing of a Time," or "The Fullness of the Times" Analysed. A set of chronological tables covering the 180 years which are bisected at the death of Augustus Cæsar, and extending from that decade which includes the birth of Herod the Great, to the one including the death of John the Evangelist. Facts not fancies; history, not private interpretations; new only because true. Eighteen beautiful charts, handsomely printed on thick paper. All interested in sacred chronology should possess and study his system. Price for a serics of 13 number, $1.00. Our Race Publishing Co., New Haven, Conn. Price of this six-numbers-in-one, 75 cts.; to subscribers, 50 cts.

ATLANTIS is the name of a new exchange, printed in the Greek language, and in its second year, the only Greek newspaper in the United States. Annual subscription, for clergymen, professors and students, $2.50. Offices, 2 and 4 Stone Street, New York. Single copies, 5 cts. Most of the colleges in the Vnited States use it for reading exercises. Published weekly. We shall have to bush off the dust from our early classical books, and the cobwebs from the brain, and revive our memory, and read again the euphonious language. Keep up with the age.

SCIENCE, MIRACLES, INSPIRATION. By J. H. Burrage, London, author of "Secret of Happiness," "Peace in Storm," "The Immortality of the Soul." Glasgow, the Witness Office and Christian Literature Depot. Cloth, 12mo. pp. 64. Authority of the Scriptures over the conscience. The Word of God and the Dream of Men.

TRANSACTIONZ, National Eclectic Medical Association, Vol. XXII, edited by Alexander Wilder, M. D., Secretary. 8vo. pp. 340. 1895. Proceedings, reports, papers and essays read. From the Secretary.

Books and Pamphlets.

THE COMTE DE GABALIS. (Physio—Astro—Mystic.) The profundities of the "Cabala," and consequently of "Rosicrucianism" ("Rose" and "Cross") are supposed by the most competent students to revolve as a center upon two productions, of which the one is the extraordinary and mysterious work * * * * * * * Hargraves Jennings in "Letters."

Since the publication of the "Hargrave Jenuings Letters" the inquiry aud demand for the above strangest of strange Rosicrucian Books (promised since 1886) inducthe hope that advanced thinkers and occult students of esoterism,e for whom the second part is now being for the first time specially translated from the French with introduction, etc., by John Yarker, Esq., F. S. Sc., etc,, etc, will immediately insure to this Esoteric work its legitimate scope, by at one securing copies—of which only 250 will be printed, and issued in rotation of order, any surplus unsubscribed for copies will rise in price.

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SELECTIONS FROM OAHSPE—A NEW BIBLE. Selections Nos. 1 to 10 have been reprinted in quarto pamphlets of about 32 to 48 pages each for distribution to the interested ones for handy use. They contain certain chapters from the New Bible on timely subjects. The numbers can generally be had by addressing Mrs. J. B. Newbrough, Shalam, Las Cruces, New Mexico; those asking for them are invited to contribute to the publishing fund to help along the worthy objects of the colony. Ten cents cents to the Secretary of Levitica, Dona Ana, New Mexico, will be appreciated and also help a good cause along.

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METAPHYSICAL MAGAZINE. The April No., 1895, contains The "Wonders" of the Kaballah, The Physico-Astronomical Theology of Easter "Being'," as Defined by Suffism, The Religious Training of Children (fourth article), The Higher Civilization *vs.* Flesh Diet, The Brain's Glebe, The Ideal of Universities (fourth article), Educational Uses of Mental Suggestion, Salvation, and other articles. $2.50 per annum. 25 cts. a single number; 503 Fifth Ave., New York City.

THE PHISOSOPHICAL JOURNAL is now the name of the former journal formerly called "Religio" which word has been now dropped at the beginning of the 31st volume. It is reduced in size of pages, but not the amount of reading. A very great improvement in the name and make-up. B. B. Underwood, edirot, Thos. G. Newman, publisher. 147 South Western Avenue, Chicago, Il. $2.50 per annum; weekly.

Regular Serial Literature Received.

THE THEOSOPHIST. A monthly magazine of Oriental Philosophy, Art Literature and Occultism. Conducted by Henry S. Olcott. Now in its XVIth volume. A vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. Communications on these subjects are solicited. 64 pages in each number. $5.00 per annum, in America; Rs. 8, in India. 50 cents, single number. "Its motto is: "There is no religion higher than Truth," which is the sentiment of the Maharajahs of Benares. 28 chapters entitled "Old Dairy Leaves" have thus far been published in the later volumes, giving a full historical account of the Theosophical teachings from its outward movement, since October 28, 1875, in New York City. It numbers among it regular contributors the foremost writers in the field of Theosophy and Occultism. Published by the Proprietors, Adyar, Madras, India.

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THE PLOWSHARE AND PRUNING HOOK. The indicator of commercial equation, and organ of Koreshan Unity. Bureau of Equitable Commerce, Washington Heights, Ill. Commenced its second volume, July 7, 1894. Terms, $1.00 a year. It announces itself as "the uncompromising champion of righteousness." Founded and edited by Koresh, under the auspices of Victoria Gratia. Its prospectus says: "If you wish the destruction of monopoly and the competitive system, and desire the plumb line of integrity applied to human relations, subscribe for the most radical reform paper published on this continent.

GOULD'S ASTRONOMICAL JOURNAL. Published fortnightly; Boston, Mass. Benj. A. Gould, proprietor and editor; S. C. Chandler, Jr., assistant editor. Address, Cambridge, Mass. Subscription, $5.00 a year. Now in it XVth volume; pp. 24 each. The latest researches and results of observational and mathematical astronomy; discoveries in the planetary and stellar heavens; satellites comets, asteroids.

A PHYSICIAN'S JOY. The recipient of cognitions in answer to prayer; a knowledge of things not permitted Solomon to know. A 64-page pamphlet, postpaid for fifty cents, in two-cent stamps. Dr. E. J. Goodwin, Solitude, Posey County, Indiana.—*Adv.*

GEOMETRY — RATIONAL MATHEMATICS. The A B C of Geometry, Section A, Part I, of Rational Mathematics, 1895. Object - Lessons in Geometry, Sections II and III, of Rational Mathematics, 1895, by Charles De Medici. These new works are based on natural division and inherent dimensions of geometric elements, taught by the use of compasses and ruler. Classification of geometric figures and forms, with analytic and synthetic aspects of component parts. Object-lessons by the aid of true representative devices constructed for that purpose. These works are sold by dealers in text-books, and by the author, 60 West 22d St., New York City. 25 cents is the price of the first part. Send orders to the author for the parts issued.

WANTED—NOTES AND QUERIES. The following copies of *Notes and Queries* are wanted at this office to complete volumes, for which cash will be paid, or an equivalent in subscription. Address this office.

1883—Vol. I, February-March. 1884—Vol. II, July-August; 1885 Vol. II, April, May, June, July, October, November. 1886—Vol. III, January, May-June, September. 1887—Vol. IV, January, February, July-August. 1888—Vol. V, January. 1889 — Vol. IV, January, December. 1892—Vol. IX, June.

HISTORY OF CANDIA, Rockingham Co., N. H. From its settlement down to the present time. Gathered, arranged, and written by a native Jacob, Bailey Moore. 8vo. cloth, pp. 528. Price, $2.25; by mail, $2.50. Portrait of the author for front.; illustrated with 42 portraits and cuts, natives of the town, buildings, landscapes; map and index; 34 chapters. Every native of old "Charming-fare" should secure a copy. For sale at this office.

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PUSSY AND HER LANGUAGE. By Marvin R. Clark. Including a Paper on the Wonderful Discovery of the Language. By Alphonse Leon Grimaldi, F. R. S., etc. Price, fifty cents. 507 West 144th Street, New York City. XXIV chapters. 12mo. pp. 123. Paper.

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SIR FRANCIS BACON'S CIPHER STORY. Discovered and deciphered by Orville W. Owen, M. D. Howard Publishing Co., Detroit, Mich. Book V. This volume continues Bacon's "Life in France." Navarre' Attempt to Escape Frustrated. Bacon's Visit to the Huguenot Camp. Bacon discloses his Love to Margaret. Book VI is in preparation. Paper covers, 50 cents; cloth, 75; Extra library, $1.00. Bks. I and II, III and IV, bound together, each 400 pp., in paper, $1.00; extra library, $2.00. "Tragedy of Essex," cloth only, gilt top, handsome, $1.00.

"Tragical Historie of our brother Robert, Earl of Essex, and of the newly discovered tragedy Mary Queen of Scots. Deciphered from the works Sir Francis Bacon, by Orville W. Owen, M. D. Pp. 109. Howard Publishing Co, Detroit, Mich.

TRINITY. The Sciences of Correspondence, or the Doctrine of the Trinity Explained. By R. M. Walker. 422 Wabash Avenue, Chicago, Ill. 8vo. pp. 30. The author says that possibly the first impressions from reading this pamphlet may be unfavorable, and also natural; but a higher feeling lies above the mineral, and another above the vegetable, and another above the animal, and that these feelings are all one. Read thyself. "Know thyself." "Get understanding."

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THE BANKS OF NEWFOUNDLLND. By MRS. S. R. H. Giles, Hyde Park, Mass. A poem on the occasion of the destitution, financial distress, etc., which prevailed in Newfoundland in 1894-95. 1200 barrels of flour were donated from Massachusetts. The poem is descriptive, pathetic and expressive

A SCHEME OF RELATIONSHIPS. A diagram showing 12 colors of the solar spectrum; 12 half-tones of the musical scale; 12 signs of the zodiac. Arranged by Hollis Bowman Page, December, 1891. Copyrighted 1892. From the author.

PHILOSOPHY AND ETHICS OF THE ZOROASTRIANS. By Alexander Wilder. "God is the ground of existence, and theology is the highest philosophy," says Aristotle. Reprinted from the "Journal of the American Akademe." Theosophical Publishing Co., 7 Duke Street, Adelphi, London, W. C., England.

Books for Sale.

The Red Book of Appin; a Story of the Middle Ages; with other Hermetic Stories and Allegorical Tales. New edition, enlarged with a chapter of the Paleremin of England. Also interpretations and remarks upon the Arabian Nights' Entertainments. By [General E. A. Hitchcock]. 12mo. pp. 298. N. Y., 1866. Scarce. $1.75

Love, Woman, and Marriage; the Grand Secret: a Book for the Hearthl. Cawca Llanna (Good News). Boston, 1877. 8vo. pp. [P. B. Randolph.]

Key to the Universe, or a New Theory of its Mechanism. Founded upon a (1) continuous orbital propulsion, arising from the velocity of gravity and its consequent aberrations; (2) Resisting ethereal medium of variable density; with mathematical demonstrations and tables. By Orson Pratt, Sen. Salt Lake City, Utah, 1879. 8vo. pp. This theory is amply illustrated with examples. Scarce.

The New Masonic Trestle-Board, adapted to the work and lectures as practised in the Lodges, Chapters, Councils, and Encampments of K. T. in U. S. of America. By Charles W. Moore. Boston, 12mo. pp. 164. Scarce.

Homeric Dictionary, for Schools and Colleges, from the German of Dr. Georg Autenrieth, at Zweibrücken. Translated, with Additions and corrections, by Robert P. Keep, Ph. D. N. Y., 1868. 12mo. pp. 336. Illustrated with cuts and plates.

The Periodic Law. By Rev. George A. Leakin, A. M., of Baltimore, Md. N. Y., 1868. 16mo. pp. 108. paper.

Esoteric Basis of Christianity. By Wm. Kingsland. 16mo. pp. Theosophical. Paper.

Magnetism and Astronomy. By Richard Adams Locke, author of the celebrated "Moon Hoax," which appeared in the N. Y. Sun in August and September, 1835. 8vo. pp. 8. paper.

The Century Illustrated Monthly Magazine, November, 1881, to June, 1884, inclusive, 20 numbers, untrimmed.

Saint Nicholas, for Young Folks. Jan. to Oct. 1889, Feb., April to Aug., Nov., 1890. 17 numbers, untrimmed.

Queries, published in Buffalo, N. Y. Feb., July to Dec., 1885; Jan., 1886, to Nov., 1887, (except Feb., 1887). 28 numbers.

The Nation, N. N. 150 numbers, 1891-1893, running nearly consecutively, in good order.

The Bay State Monthly. Jan., 1884, March, April, May, 1885, of New England Magazine and Bay State Magazine, Feb., 1886. Four numbers. Boston.

Popular Educator. Oct., Nov., 1890, Jan., 1891, to Dec., 1893. 61 numbers. Vol. XI, complete.

The Chautauquan. Oct., 1886, to July, 1887. Vol. VII.

The Operatic Library. 7 plays. 12mos.

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MISCELLANEOUS

NOTES AND QUERIES

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"*In order, next to the Paternal Mind, I, Psyche, dwell, animating all things.*"

Vol. XIII. JULY, 1895. No. 7.

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PUBLISHED BY

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MANCHESTER, N. H.

1895.

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THE PHRENOLOGICAL JOURNAL. $1.50 a year; monthly; 27 East 21st St., New York City. Fowler & Wells Co., Phrenologists. The June Journal contained a phrenograph of Charles Anderson Dana, the veteran editor and proprietor of the New York *Sun*. Examined by Edgar C. Beall, M. D., personally. Mr. Dana was born in Hinsdale, N. H., August 8, 1819. He has been a success in Journalism. The Journal enters its 100th volume with July, and completes 100 with the year 1895. What a record of mental, physical, hygenic science!

HIGHER ALGEBRA. By George Lilley, Ph.D., LL.D, Ex-President South Dakota Agricultural College. 12mo. pp. 504. Cloth. Introductory price, $1.32. Published by Silver, Burdett and Company, Boston, 110-112 Boylston St.; New York, 31 East 17th St.; Chicago, 262-264 Wabash Ave.; Philadelphia, 1028 Arch St. The first 400 pages are the same as those in the author's Elements of Algebra, published by the same publishers. This Higher Algebra contains 104 pages in addition, and has been prepared to meet the demands of the best High Schools and Academies for a work sufficiently advanced to enable their graduates to enter the technical and mathematical courses of instruction in any of our best American Universities and Scientific Schools. There are upward of 4,600 examples, which have been selected and graded with great care, all of which have been tested in the recitation room and are not so difficult as to discourage any one.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*Everything harmonizes with me, which is harmonious to thee, O Universe.*"
—MARCUS AURELIUS.

VOL. XIII. JULY, 1895. No. 7.

HERMETIC BROTHERS OF EGYPT. An occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs and passwords, and a peculiar method of instruction in science, moral philosophy, and religion. The body is never very numerous, and if we may believe those who at the present time profess to belong to it, the philosopher's stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actual members. There was no reason to doubt the good faith of these individuals, apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition. Their conversation was simply and unaffected, and their knowledge of language not to be doubted. They cheerfully answered questions, but appeared not to court inquiries. They never remained long in any one country, but passed away without creating notice, or wishing for undue respect to be paid to them. To their former lives they never referred, and when speaking of the past, seemed to say whatever they had to say with an air of authority, and an appearance of an intimate personal knowledge of all circumstances. They courted no publicity, and, in any communications with them, uniformly regarded the subjects under discussion as very familiar things, although to be treated with a species of reverence not always to be found among occult professors. —*Kenneth R. H. Mackenzie*, IX, (Cryptonymus).

THE TALMUD. The following was the characteristic reply of the late Colonel William B. Greene to a friend who wrote him for a lady desiring works upon the Talmud :

"Advise your lady friend to utterly abandon her undertaking. When the inspiration of the most inspired people that ever lived on earth died out, and both the lamp and the key of prophecy were taken from them, that people fell back on their recollections; and, without inspiration, without true poetry, constructed (to serve as a bond for their future union) a dead legality, full of picturesqueness, subtle metaphysics, intolerant bigotry, singular insight, besotted stupidity and abject superstition. If the lady is determind to obtain an adequate knowledge of the dead legality, let her put herself under the instructions of a competent Rabbi; and, after some twenty years of hard study, giving her undivided attention to the matter in hand, using her memory more than her wit, she may come to know something of the contents of the Talmud.

"I once knew a Rabbi, and after long acquaintance with him, I found him to be almost always wrong in his judgments, no matter what the matter in hand happened to be, and I came to regard him as the most learned jackass I ever knew. When that Rabbi died, he was characterized, in the obituary notices of him, as the greatest Talmudist of the world. I suppose he might have been so. I never heard any one dispute his claim to the title — to either title, that of learned jackass or learned Talmudist.

"I think the lady will find all she wants to know about the Talmud in the 'Literary Remains of Emanuel Deutsch" (I think that is the way he spelled his name), and Mr. Jefferson, at Little and Brown's bookstore, Boston, Mass., will tell her where to get the book. The books I have would be of no use to her. I think Judge W. has a copy of the Talmud. Tell the Lady to read 'Blackstone,' after that 'Kent's Commentaries'; then the hundred and odd volumes of the Massachusetts Reports; then the reports in due succession, of the other States; and then assure her that she would by that process come to an uncertain knowledge of something uncertain in its nature, and not worth her knowing, much more easily than she could by studying the Talmud. My respects to the lady, whoever she may be."

TO WHOM IT MAY CONCERN. It appears to the writer of this that any one who is engaged in investigating every department of literature, and searching for the mysteries of existence, ought to be the first to come in contact with the custodians of the most reliable esoteric knowledge. Will any one give an earnest seeker, publicly or privately, a pointer by which he may also reach such custodians, so that several may become enlightened. A O., CARE N. &. Q.

AN ARITHMETICAL PROBLEM. Write down any figures representing a sum in pounds, shillings, and pence, the only restriction being that the figure representing the pence shall be smaller than that representing the pounds, which shall not exceed eleven (the reason for this will be explained directly). Under these write a second line formed by placing the figure representing the pence in the line, in the place of the pounds, and that representing the pounds in the place of the pence, and then subtract. Treat the result of this operation in exactly the same way, that is, transpose the pounds and the pence, but *add* instead of subtract, and you will find that in every case the answer will be the same, namely, £12 18*s* 11*d*.

For the purpose of making this plain let us take an example. Suppose we select as the sum :

£	*s*	*d*
7	14	3
3	14	7
3	19	8
8	19	3
12	18	11

Now transpose the pounds and pence, and subtract, when we get £3 19*s* 8*d*. Now transposing again, and adding this time, we get the answer, £12 18*s* 11*d*.

11	2	10
10	2	11
0	19	11
11	19	0
12	18	11

Take another example and work it out in the same way. In this case after the subtraction there are no pounds left, but the cipher in place of the pounds being transposed. and the addition made, the answer comes out as before, £12 18*s* 11*d*, and so it will in all cases.

It will now be seen why in the original sum selected, the number of the pence must be less than that of the pounds, because if it were not so, when they were transposed you would not be able to subtract. The reason for the invariable answer is abstruse, though there will doubtless be some who will take an interest in discovering the why and the wherefore, and who probably will do it in a very short space of time.—*B. O. P.*

OBSOLETE WORDS. The word "magnifical" is found in I Chronicles xxii, 5 : "the house must be exceeding magnifical of fame and of glory throughout all countries." The word "soulical" was formerly used in a similar sense to *natural* instead of *psychical*. Dr. David Thom says in his book, "The Number and the Name" (p. 13), 1848, that it applies to man's present state in the New Testament. The word *soulical* has the meaning of the adjective *psychikos*, and is translated "natural" in I Corinthians ii, 14; xv, 44, 46; while it is translated "sensual" in James iii, 15, and Jude 19.

PLANETARY CONFIGURATIONS. The "Hypsomata Planetarum" (beginnings of the planets), of the Romans, Greeks, Egyptians, Arabians, Persians, Chaldeans, Hindoos, and others, says Prof. G. Seyffarth, in his "Recent Discoveries" (1858), contains the most explicit account of of the configurations of the planets at creation, of which the following is a translation by Abu Djafar Mohamed Tabari, an old Arabian writer :

"At the time of creation, the Almighty and Incomparable One created the moon, the sun and planets, every one of these heavenly bodies remaining motionless in its place, until the command went forth from God. At that time Saturn stood in Libra 21°, Jupiter in Cancer 15°, Mars in Capricornus 28°, the Sun in Aries 0°, Venus in Pisces 27°, Mercury in Pisces 27°, and the Moon in Taurus 3°."

Prof. Seyffarth adds that "this was the beginning of the world, and since that time the planets have never been in the same position.'

The professor goes further and gives the exact day of creation:

"It took place in no other year and no other day than the year 5871 B. C., and on 10th of Julian May, which at that time was the day of the vernal equinox, and on Sunday. On that day the Sun stood near the first star of Gemini (Castor and Pollux), which the celestial globes of the Arabians call Adam and Eve. Such a planetary configuration can occur but once in a million of years."

Such is the text of the professor's discoveries, but we think he would have been clearer if he had said the Sun stood in Gemini 0° and in the equinox, unless all his planetary positions are to be changed 90°

On page 124, of the current volume was published a statement that has appeared in the contemporaneous press "that the planets will be in the same position on Good Friday, April 11-12, 1895, as they were at the crucifixion of Jesus Christ, and that this is the first time they have been in such a position since his crucifixion." This statement is credited to the *Catholic Times*; while an item in the Boston *Globe*, April 11, 1895, says that Rev. J. S. Hurtzell, Charleston, S. C., is the author of the statement. If so, let him give an article on the subject, with a diagram, or gives the positions of the planets.

EURASIAN. The work "Eurasian" is a combination of *European* and *Asian*, and is used to denote persons of mixed English and Indian origin. The continent which disappeared into the Atlantic was called *Atlantis*; while the name *Lemuria* is given to the theoretical continent which possibly occupied more or less of Australasia. "NEMORA" should read Donnelly's "Atlantis," "The Secret Doctrine," etc.

THE SEPHIROTH. "Rabbi Simon said to his companions: How long shall we remain sitting here a sole column (remain unorganized)? Then the companions that were before R. Simon were numbered, and there were found present: Rabbi Eliezar, who was R. Simon's son; R. Abba; R. Jehudah; R. Jose, son of Jacob; R. Isaac; R. Chiskia, son of Raf; R. Chija; R. Jose; and R. Jesa (nine in all, and including R. Simon, *ten*—the number of the Sephiroth). So they gave their hands to R. Simon, and raised their fingers on high (they made the signs), and then entered into the field, and all sat down among the trees (in the valley that stretches due east and west under the canopy of heaven). R. Simon called R. Eliezar, his son, and directed him to sit down before him, with R. Abba on the opposite side. And he said: *We are now a type of all things; thus far the columns are made firm.* Before the companions went out of the field, three of them died, namely, R. Jose, R. Chiskia, and R. Jesa. (Ten went in, and only seven came out)."—*Idra Rabba.*

THE EARTH'S ORBIT A PERFECT CIRCLE. "That the Earth's orbit is a perfect circle is proved in this way: Supposing it to be elliptical, its major axis must lie between its apohelion and perihelion points. These two points are opposite and distant from each other by the sum of the Earth's greatest and least distance from the sun, namely: Apohelion distance 93,055,423 + perihelion distance 89,807,697 = 182,863,120 miles. But this purported major axis is in fact the mean diameter, since the whole orbit is otherwise found to be the product of 182,893,120 × 3.1416 = 574,482,779 miles. Therefore, the mean distance of the Earth from the Sun is its constant distance from the center of its orbit, which proves to be a circle in no degree elliptical." — *The Pericosmic Theory of Physical Existence*, by George Stearns, p. 128. 1888.

NEWS. The letters W N E S used to be prefixed to newspapers to intimate that they obtained information from the four quarters of the world, and the supposition that our word *news* is thence derived is at least ingenious; but the old-fashioned way of spelling the word, *newes*, is fatal to the conceit.

JACK OF ALL TRADES. One who can turn his hand to anything; or rather one who does for his employer all sorts of service. His name is from *Johannes Factotum.*

JACK O' LANTERN. The *ignis fatuus.* Called also Will o' the Wisp, Peg-a-lantern, or Kit o' the candlestick.

LINE OF SWIFTEST DESCENT. To determine the line through which a falling body will fall most swiftly. It is well known that the eagle will often descend from great heights, and with inconceivable velocity to seize its prey. The line of its descent has given rise to the curious mathematical problem as above stated. It was thus introduced by Prof. M'Cosh :

" At the time when it was disputed whether Newton or Leibnitz was the inventer of that calculus which has opened the way to such splendid results in various departments or science, John Bernouilli addressed a letter to the most distinguished mathematicians of Europe, challenging them to solve two difficult problems, one of which was : 'to determine the line through which a falling body would fall most swiftly.' Both of the distinguished men referred to, and also M. de L'Hopital, were able to solve the problem, and declared the line of swiftest descent to be not a straight line, but a particular curve called a cycloid. Now it is believed that it is by this very swoop that the eagle descends upon its prey. The instinct of the bird has solved this mysterious mathematical problem which puzzled the genius of a Newton. The question may be well asked, who taught the birds of the air the line of swiftest descent, the discovery of which was believed to test the highest mathematical skill ? (From " Traits and Anecdotes of Birds and Fishes," by D. W. Clark.)

ALPHABET OF JEWELS. The following alphabet of jewels was sent to us by a correspondent, with request to publish :

Transparent. Amethyst,, Beryl, Crysoberyl, Diamond, Emerald Felspar, Garnet, Hyacinth, Idocrase, Kyanite, Lynx-sapphire, Milk opal, Natrolite, Opal, Pyrope, Quartz, Ruby, Sapphire, Topaz Unanite, Vesuvianite, Water-sapphire, Xanthite, Zicon.

Opaque. Agate, Basalt, Cacholong, Diaspore, Egyptian-pebble, Fire-stone, Granite, Heliotrope, Jasper, Krokidolite, Lapis-lazuli, Malachite, Nephrite, Onyx, Porphyry, Quartz-agate, Sardonyx, Turquoise, Ultramarine, Verdi-antique, Wood-opal, Xylotile, Zurlite.

Regard Ring. A " regard ring " is one set with stones, placed in a proper order, the initial letters of which spell the word *regard.* The gems are Ruby, Emerald, Garnet, Amethyst, Ruby, Diamond.

ZODIAC AND TRIBES. (Vol. XII, pp. 262-264). Arranged by J. S. M.

1. Aries,	Levi,	Tzaddi,	7. Libra,	Asher,	Vau,
2. Tuarus,	Judah,	Nun,	8. Scorpio,	Joseph,	Cheth,
3. Gemini,	Zebulon	Yod,	9. Sagittarius,	Issachar,	Lamed,
4. Cancer,	Dan,	Teth,	10. Capricornus,	Gad,	Samech,
5. Leo,	Benjamin,	Zain,	11. Aquarius,	Simeon,	Ayin,
6. Virgo,	Napthali,	He,	12. Pisces,	Reuben,	Qoph.

Answers to Correspondents.

Clarkson. It was General E. A. Hitchcock, author of several volumes of hermetic works, who made the remark, "May Wilder's mantle fall on me," referring to Alexander Wilder, M. D., of Newark, N. J. See N. AND Q., Vol XII, p. 193.)

J. S. M. "If former Masons had the word, might not the literature of that time contain some glyph that covered the word, so that it may be possible to discover it?" We should say yes; and add that there are a few hermetic brothers that already believe they have a clue to it. (Pentateuch V, xxx, 11-14.)

Lalam. You probably refer to the work "Isis Unveiled," by H. P Blavatsky, in two octavo volumes, published by J. W. Bouton, New York. There is also "The Veil of Isis," by W. Winwood Reade, an octavo of 250 pages. London, 1861. And also "The Mystery of of Isis,' or the Science of Mythematics,' by "Uniche" [Mrs. R. A. Hearlin]. 16mo. pp .312. New York, 1858.

LOGIC. We cannot undertake to answer your questions, each in detail, as the reasoning involves several processes known as the method of least squares, theory of probabilities, etc. W. Stanley Jevons's "Principles of Sciences," London, 1887; A. De Morgan's "Essay on Probabilities," London, 1838; M. A. Quetelet's "Letters on the Theory of Probabilities," London, 1849; and other simliar works, should be studied, and will enlighten you.

Theo. Joel Munsell's "Every Day Book of Chronology" says that Nicholas Copernicus, the great astronomer, died May 24, 1543, aged 70. His life work was *De Orbium Cellestium Revolutionibus*, which was excommunicated by the Pope, but the planets continued to revolve, and after 278 years, namely in 1821, the papal court annulled the sentence. Lalande says "Copernicus died on the 11th of June, 1543." (See Lalande's "History of Astronomy," 1798.) Planche makes the date 11th of July, 1543; though Gassendi and Weiler say May 24, 1543.

L. A. W. The "XIII Club" of New York is still in existence. It rounded its thirteenth year on January 13, 1895, having been organized on January 13, 1882. It has enrolled in thirteen years 2542 members; deaths in thirteen years, 122; membership, January 13, 1895, 796. The club has published thirteen octavo reports which are bound as Volume I. The motto is *Morituri te Salutamus.* The volume contains much information on the superstition of the unlucky thirteen, unlucky Friday, etc. Captain William Fowler, 37 John St., has been Custodian of the club thirteen years.

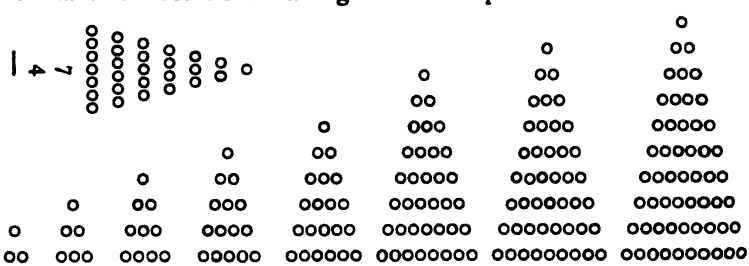
Inquirer. Please read other versions than King James's before disputing your follow-workman. The Arabic version reads this wise: "And the Devil came also with his brothers" (Job i, 6).

Joan. Alexander Wilder, M. D., answers this correspondent and says *Theopompos* means the "sent of God," or "sent by the gods." *Psychopompos* means "conductor of the soul." (Vol. XIII, p. 124).

Logos. Dr. Wilder answers the query of this correspondent. He says the word *Orchomenus* was formerly spelled "Erchominus" in old Bœtian. As a simple Greek term it would be synonymous with the word *Eleusis* or *Eleusius*, and means "the coming one," or "the one about to come." Yet little places were the oldest in their respective States, and had a peculiar relation to the region where they were situated. They belonged to a population older than that of the places around them, and had the worship of Poseidon. (Vol. XIII, p. 132*).

A Mason. It may be supposed, says Dr. Wilder, that the name Jeha is the same as Jehovah. In the Hebrew the alliteration is the same except the terminal letter, which is *aleph* in Jeha and *he* in Jehovah. The notion of sacredness in the appellation is doubted by Dr. Wilder. In the Persian Gathas is named the spirit *Rum-an.* The Assyrian Ram-ana, the spirit of the sky, and intellect. He appears to have been identical with the Rimmon and Hadad-Rimmon of the Bible. Yet he also has the name of *Yava* which is the same as Jehovah. (Vol. XIII, p. 38.)

I. P. N. The subject-matter comes under the law of the piling of balls. Let us illustrate the triangular forms up to ten:



1	2	3	4	5	6	8	9	10
1	1½	2	2½	3	3½	4½	5	5½
1	3	6	10	15	21	36	45	55

The law of the series is to multiply the side of any triangular form by ½ a unite more than *one half* of such side, and the product will be the number of the points, as above shown.

Philosophy of "The New Law in Geometry."

BY THEODORE FABER.

(*Continued from page 144.*)

a line may be divided so far as to become invisible (our power of vision being limited), without loss of entity. This logically means that no form whatsoever can be converted into pure *nothing.*

It is quite obvious that none but a straight $a + b$ line can serve as a *radius.* Now the question arises, what is the numerical value of the radius as compared to the side of the equivalent square of the quadrant? Here we must call the principle of the Pythagorean problem to our aid. The two sides of the right-angled triangle in our posited square, the hypothenuse we used as a radius, are obviousiy related to one another as 2 : 1. What then is the numerical value of the hypothenuse? It must be the root of the sum of $2^2 + 1^2$. Now the sum is $= 5$, an irrational quantity! According to orthodox doctrine, the root of that sum would constitute "an infinite line," such, as a multiplication of which could *never* result in a *finite quantity.* Applying our rule for finding the 'ideal root of an irrational quantity,' so christened by its discoverer, we must first extract the largest square in 5, in whole number, which is $= 4$, and the root of the same $= 2 = a$; the difference between 5 and 4 is $= 1$; this divided by twice a is $= 1 \div 2 \times 2 = \frac{1}{4} = b$; it follows that $2\frac{1}{4}$ is $=$ to the ideal root of 5, such root $=$ hypothenuse of the right-angled triangle, the two respective sides of which are 2 and 1, and such hypothenuse $=$ radius of the quadrant. Then it is obvious that $2\frac{1}{4} : 2$ constitutes the *ratio* between the radius and the side of equivalent square of the quadrant, and hence also ratio between the diameter of the circle and the square root of the circle-area. This ratio $2\frac{1}{4} : 2$ is convertible into the more simple one, $9 : 8$. Therefore the square of the diameter is to the circle-area as $9^2 : 8^2 = 81 : 64$. Now 64 divided by half the radius, namely by $2\frac{1}{4}$, would be $28\frac{4}{9} =$ circumference of a circle, the diameter of which is $= 9$. Now, $28\frac{4}{9} \div 9 = 3\frac{1}{8}\frac{3}{1} =$ circumference of a circle, the diameter of which is $= 1$. Thus $1 : 3\frac{1}{8}\frac{3}{1}$ constitutes the *only true ratio* between the diameter and the circumference of a circle.

When the author communicated the discovery of this ratio to the

United States Coast Survey Office, at the National Capital, to his no slight astonishment he was informed that a Swiss by the name of De Faure had, some one hundred and thirty years previous, proposed the ratio 81 : 256, which, by dividing the latter number by the former, results precisely in $3\frac{13}{81}$! The author was at the same time informed that contemporaneous mathematicians had refuted this ratio, and he was very kindly furnished with a French copy of the ostensible refutation. On analyzing the same, the author found the proposed ratio was based upon the assumption of universal validity of the Pythagorean problem, which assumption being now irrefutably convicted of *fallacy*, the ostensible refutation falls to the ground, and the ratio stands there unrefuted and irrefutable to this day ! By what steps De Faure may have arrived at his ratio is a matter of great curiosity to the author, all of whose inquiries in that direction have hitherto proved futile. The author arrived at his ratio by his own discovery of the ratio 9 : 8, which naturally led to the ratio 1 : $3\frac{13}{81}$.

The interminable ratio 1 : 3.14159+ still today deemed as infallible by the highest modern authorities, and this in the face of the irrefutable demonstrations of Pascal and Legendre of the *fallacy* of the proposition upon which the ratio is based, namely, this, that "a circumscribed square is equal to twice the inscribed square." To the demonstrations of these two eminent French mathematicians the author may not inappropriately add his own, as follows :

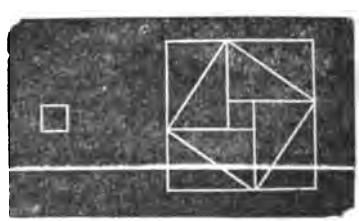


Fig. 6. *Fig. 7.*

(1) Posit any minute square unit (*Fig. 6*).
(2) Project equally each side of the same.
(3) Join all the projections by straight lines, forming a square.
(4) Enclose this square by another square (*Fig. 7*).

Question : What are the respective equations of the circumscribed and inscribed squares ? Obviously the first is equal to four equal rectangles plus the central square unit ; that is, algebraically equal to $4ab + (a-b)^2$; and the second is equal to exactly one-half of the four rectangles plus the central square unit ; that is, equal to $\frac{1}{2}(4a+b) + (a-b)^2$. It follows that *twice* the inscribed square is *larger* than the circumscribed square by $(a-b)^2$. Hence, the proposition upon which the ratio 1 : 3.141592+ is based proves to be *false*, and it becomes at once obvious to any competent geometer that the true ratio must be larger. Will any mathematician venture to say that the central square unit may finally dissolve into *nothing ?* Then the author must leave such persons to the tender mercy of philosophy !

To the adherents of the doctrine of an indivisible line, who might possibly contend that without such a conception all harmony must cease between the measure of an undivided whole and its parts, we need only to point to the long established *fact*, there is *never* any *absolute contact* between any two ' particles ' whatever, and consequently, that the *space*, always existing between *parts*, supplies the place of that seemingly absorbed by the divisibility of ' a line.' The " all but absolute " line must ever be applied in distant astronomical measurements ; but in terrestrial mechanics, the *width* of the *edge* of dividing instruments must be taken into account, if harmony between the measure of the sum of the *parts* with that of the undivided whole is desired.

Let us now continue to trace the effects of the " New Law." Let us be permitted to present a diagram here (*Fig. 8*), with a number of inscribed figures, for the purpose of demonstrating the exact area-relations of the respective figures to the area of the circle ; a demonstration calculated to enlist the interest of the most orthodox mathematician, unless he be a " fossil." We must ask close attention to our directions for the construction of the diagram ; we shall purposely avoid an excessive use of algebraic symbols, which the author deems a hindrance rather than an aid to a clear vision or discernment of relations, and quite unnecessary to a fair understanding of the relations. These directions are as follows :

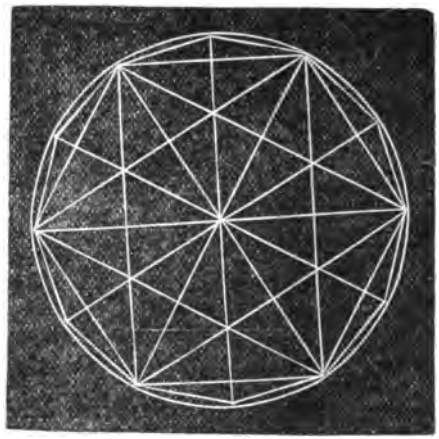


Fig. 8.

(1) Use a radius $= 4\frac{1}{2}$, and therewith describe a circle, the diameter of which, to be drawn horizontally, will be $= 9$.

(2) Divide the circumference by the radius, commencing at the right extremity of the diameter, which diameter divides the circle into two equal semicircles. The radius divides the circumference of the circle into six equal parts, forming as many arcs, the chords of each being $=$ radius. The figure thus inscribed in the circle is called a hexagon.

(3) Join the off end of the chord of the first arc of 60° by a straight line with the left extremity of the diameter, such line constituting the large side of an inscribed right-angled triangle, the small side of which is the chord of the are of 60° $=$ radius ; and the diameter constitutes the hypothenuse of such triangle.

(4) Join each two opposite radii (as chords of the arcs) by straight lines, connecting by their extremities, thus forming six equal rectangles or parallelograms, intersecting one another, the large side of each forming the chord of an arc of 120°. The six chords form the phases of an incribed hexagon.

(5) Draw both diagonals of each rectangle, such diagonals being each equal to the diameter of the circle.

(6) Divide each two opposite arcs of 60° by drawing diameters of

the circle through their centers; then draw the chords of each of the two equal divisions of the arc of 60°, thus constituting the chords of arcs of 30°; these chords constitute the phases of an inscribed twelve-sided polygon, or dodecagon.

(7) An inscribed equilateral triangle is obviously found by joining the large sides of the respective two right-angled triangles inscribed in both semicircles.

Now, the question arises, what is the respective area of each of the inscribed figures, namely:

(1) Of the inscribed right-angled triangle? (2) Of the inscribed hexagon? (3) Of the inscribed equilateral triangle? (4) Of the inscribed dodecagon?

Please to remember that the orthodox system of mathematics has been utterly incapable of furnishing the exact area of these figures.

A critical inspection of the diagram renders it quite obvious that all these figures, with the exception of the dodecagon, are subdivided by equal small right-angled triangles, the number of which in each of the figures can be readily counted, as follows: The inscribed right-angled triangle contains 12; the inscribed hexagon, 36; the inscribed equilateral, 18.

It is obvious that if we knew the exact area of one of the little right-angled triangles, we could easily compute the area of each figure.

Only the inscribed right-angled triangle furnishes us with the elements for determining the exact area; but it could not do so by employing the orthodox method. Why not? Because it is one of those right-angled triangles which does not belong to the special character of the Pythagorean problem. We know its hypothenuse and its small side; the first = diameter and the second = radius; but the large side as constituting the root of the difference between the square of the hypothenuse and the square of the small side, that is, = root of $9^2 - 4\frac{1}{2}^2 = 81 - 20\frac{1}{4} =$ root of $60\frac{3}{4}$. What is that root? This mixed number is an irrational quantity, the root of which, according to the orthodox method, would be an *infinite root*, which could never give the exact area of any geometrical figure. But the application of the author's "ideal root" instantly changes the aspect of the question. According to our given rule for finding the root of an irrational quantity, we first extract the largest square contained in $60\frac{3}{4}$, such

square being $= 49 = 7^2$; secondly, we divide the difference between $60\frac{3}{4}$ and $49 = 11\frac{3}{4}$ by twice $7 = \frac{47}{56}$; this fraction constituting the b; while 7 constitutes the a of the $a + b$ line of the idea root of the given irrational quantity, such line being $= 7\frac{47}{56}$ = large side of the inscribed right-angled triangle. None but an $a + b$ line can ever afford "geometrical proportions." Now every competent geometrician knows that the product of the right-angled triangle's two sides produces a rectangle, half the area of which is the area of the right-angled triangle, into two of which the rectangle is divided by the diagonal, composing their joint hypothenuse. Accordingly, the area of the inscribed right-angled triangle, the large side of which we found $= 7\frac{47}{56}$ and the small side $= 4\frac{1}{2}$, the product of these two numbers divided by 2 would constitute the area of that triangle; that is, $7\frac{47}{56} \times 4\frac{1}{2} \div 2 = 17\frac{143}{224}$. By a most important discovery of the author's, namely, this, that the perpendicular of every right-angled triangle is a fourth proportional of the three other phases of such triangle, we corroborate the correctness of the "ideal root." In the given case: As $9 : 7\frac{47}{56} :: 4\frac{1}{2} : 3\frac{108}{112}$ = perpendicular. The product of the two middle terms coincides with that of the two extreme terms. What better criterion of truth can be desired? Now dividing the area of the inscribed right-angled triangle, which we found $= 17\frac{143}{224}$ by 12, we obtain $1\frac{421}{896}$ as the *exact area* of one of the small right-angled triangles; multiplying this number by 18, we obtain $26\frac{205}{448}$, as the area of the inscribed equalateral triangle; and multiplying $1\frac{421}{896}$ by 36, we obtain $52\frac{205}{224}$ as the area of the inscribed hexagon. Now the area of the inscribed dodecagon is obviously composed of the hexagon + 12 little right-angled triangles, smaller than the others, lying between the chord and arc of 60°. The height of that arc is obviously = half the difference between the diameter and the large side of the inscribed right-angled triangle, that is: as $9 - 7\frac{47}{56} \div 2 = \frac{65}{112}$. Half base $= 4\frac{1}{2} \div 2 = 2\frac{1}{4}$; therefore, $\frac{65}{112} \times 2\frac{1}{4} = 1\frac{187}{448}$ = the obtuse triangle lying between the chord and arc of 60°. There are six of such triangles; $6 \times 1\frac{187}{448} = 7\frac{187}{224}$. This amount added to the area of the hexagon, which we found $= 52\frac{205}{224}$, is $= 60\frac{3}{4}$ = area of the inscribed dodecagon.

Now behold the wonderful effect of the application of our π ratio = $3\frac{1}{81}$! Euclid has already made the product of the π-circle circum-

ference and of R^2 = circle area ; that is, π multiplied by the square of the radius of any circle soever, give the area of that circle. The radius of our given circle is $= 4\frac{1}{2}$; $4\frac{1}{2}^2 = 20\frac{1}{4}$; $20\frac{1}{4} \times 3\frac{1}{81}^3 = 64$. Now any part of that ratio multiplied by R^2 must be = area of some inscribed figure. $3 \times 20\frac{1}{4}$ is $= 60\frac{3}{4} =$ inscribed dodecagon. The difference between 64 and $60\frac{3}{4}$ is $= 3\frac{1}{4}$. $\frac{1}{81}^3 \times 20\frac{1}{4} = 3\frac{1}{4}$! Here is harmony between *measure* and *number* throughout, the only possible *criterion* of mathematical truth !

But we may deduce a great deal more from our diagram. Firstly, that it is possible to inscribe an infinite number of right-angled triangles in the semicircle. Secondly, that the perpendicular of each such triangle constitutes the *sine of an arc*, and the small side of the triangle the *chord of the arc*. May it not be possible, by means of these elements, to solve the problem of the exact determination of the chord of any given arc ? a solution hitherto deemed impossible ! In every case, where we have the chord and height of the given are, we can do so now ; consequently, by a continuous trisection of the arc of 60°, for instance, we have it in our power to determine the chords of all such divisional arcs, however numerous. We can also determine the height and chord of arc of 45°, and consequently of all its trisections. But who can find *a rule* for the exact determination of the chord of any given arc ? It was for a long time evident to the author that the solution of this problem, if at all possible, would only be found by the aid of the quadrature of the quadrant, and its relation to R^2.

Let us now present a diagram of the semicircle, with inscribed right-angled triangle, and radius square, diagonally divided, the large side of the right-angled triangle projected to the side of R^2, and the perpendicular of the triangle drawn, as follows :

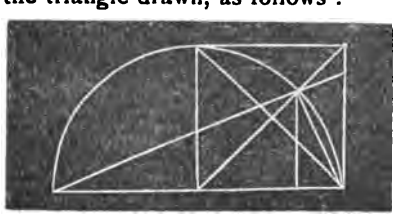


Fig. 9.

It is quite apparent here that the sine of the arc is = half chord of double that arc, and that the versed sine is = height of the arc; further, that the sine and versed sine together constitute a right angle, and that the chord of the arc is only the hypothenuse of a right-angled triangle of which sine and versed sine are the two sides. Further, that the *projected* large side of the inscribed right-angled triangle constitutes the hypothenuse of a right-angled triangle, the two sides of which are the diameter and that part of the side of radius-square touched by the projected large side of the inscribed right-angled triangle and dividing that side into two unequal portions, the larger of which connects with the diameter at right angles. This right-angled triangle, it is obvious, constitutes a circumscribed right-angled triangle. Now these two triangles are of great importance toward gaining our object, and the discovery of the author, that the perpendicular of any right-angled triangle is a fourth proportional of its three phases, helps amazingly, for it follows that the perpendicular of the *inscribed* triangle is to that of the *circumscribed* triangle as that is to the small side of the latter.

We know the length of half the quadrant and the side of radius-square. If we now divide the half quadrant into its *units* of length, drawing a radius from the center of the whole circle, through each of the divisions of the half quadrant, *projecting* each radius to the side of R^2, is it not possible for us to determine exactly the part of the side of radius-square corresponding with each division of the half quadrant ? Let us draw a diagram illustrating this question.

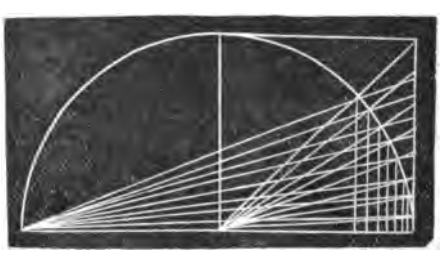


Fig. 10.

(*Concluded next month.*)

On the Fourth Gospel.

BY ERNEST DE BUNSEN, LONDON, ENG.

It is now possible to prove from Bible-Scriptures, in connection with ecclesiastical history, that the fierce Paschal dispute during the second century was caused by difference of doctrine, by the dualism of tradition in the apostolic age which we believe to have established. This Paschal controversy lasted till nearly the end of the second century, and was then closed, not by compromise but by Pope Victor's decree of excommunication against those who did not accept the Easter-rite of the Roman and all western churches, opposed as it was by the eastern churches. This Paschal dispute reached it climax about 156, when the famous meeting at Rome took place between Anicetus, bishop of Rome, and Polycarp, bishop of Smyrna, the disciple of the apostle John. According to the testimony of Irenæus, bishop of Lyons since 177, as transmitted by the church historian Eusebius, Polycarp maintained on the authority of the apostle John an Easter-rite which was opposed by Anicetus on the authority of the presbyters who preceded him.

We explain these different Easter-rites by the new but inassailable Scripture-proof that the Paschal narrative in the first three Gospels opposes and renders unhistorical Paul's theory that Jesus was crucified contemporaneously with the slaying of the Paschal lamb. According to the recorded tradition of the twelve apostles Jesus had eaten the Passover, that is, the lamb, with his disciples on the legally appointed 14th Nisan; but Paul's allegory 'on the third day according to the Scripture' is based on the assumption that Jesus was crucified on the day when he ate the Passover. This dualism of tradition necessarily led to two distinct Easter-rites, which were as a fact not determined merely by a calendrian question, but connected with the acceptance or non-acceptance of doctrines first introduced by Paul. It is absolutely certain that Polycarp represented the Easter-rite which was in accordance with the tradition and usages of the twelve apostles, and it will become evident that Anicetus was bound to maintain the Easter-rite based on the teachings of Paul, as transmitted by Roman presbyters.

In direct opposition to the first three Gospels, the fourth Gospel supports Paul's theory on the third day according to the Scripture by antedating the last supper of Jesus. Did the so-called Gospel after John exist when Polycarp met Anicetus at Rome in about 156? If the bishop of Rome, in his discussions with the bishop of Smyrna, could have referred to a Scripture by the apostle John which favoured the Easter-rite of the western churches, such written testimony must

have been regarded as of greater authority than the verbal apostolic tradition relied on by Polycarp. Had the Gospel after John, as transmitted to us, been known to the churches in the middle of the second century, Polycarp must have yielded to the representations of Anicetus. Instead of saying that peace had been brought about by both sides recognizing the tradition recorded in the Gospel after John, the peace-loving Irenæus, who lived to see the publication of the fourth Gospel, faithful to what he knew to be historical truth, reports the results of that discussion in the following words: 'Neither could Anicetus persuade Polycarp not to observe it (the Easter-rite of the Oriental churches), because he had always observed it with John the disciple of our Lord, and the rest of the apostles with whom he associated; and neither did Polycarp persuade Anicetus to observe it, who said he was bound to maintain the practice of the presbyters before him.'

This presbyterial tradition in the Roman church, as opposed to the tradition of the twelve apostles, can be asserted to have had for its basis 'a gnostic communication,' which Paul conveyed to the Christians at Rome. In the words just recited Clement of Alexandria explains the 'spiritual gift,' which the apostle longed to impart unto all that are at Rome, as he writes in his Epistle to the Romans. Of this 'gnosis' which Paul introduced into Rome, the apostles at Jerusalem understood nothing, as Origen asserts in the clearest words. The Alexandrian Clement adds, that this deeper knowledge or gnosis had been promulgated among Jews as a secret tradition.[1] We believe to have proved that the gnosis which, according to Clement, we can assert to have been by Paul introduced into the Roman church eighteen years after Peter's preaching in that city, was the tradition of Jewish dissenters, never recognised at Jerusalem, of the universalist Essenes or Therapeuts of Alexandria, whose doctrines and rites Paul, since his conversion to the faith of Stephen, applied to aboriginal or prepauline christianity, and thus, therefore, became the founder of gnostic christianity.

During the period of about twenty-five years which preceded the attempt at unity by uniformity which Polycarp and Anicetus made in the midst of the Paschal dissensions, the Gnostics of the second century, the developers of the Essenic-paulinic gnosis, sent their most eminent representatives to Rome. The Roman presbyters were asked by the Gnostics, as transmitted by Epiphanius, whether the old skins were good enough for the new wine. Considering the connection of some of the principal gnostic doctrines with those of Paul, the Gnostics were bound to assert that the existing Evangelical Scriptures, with the sole exception of Paul's Epistles, were insufficient extracts from the verbal and written tradition, which extracts were only intend-

[1] For the fuller account see the following essay on 'Secret Tradition.'

ed for the ignorant people, who had not been brought up in the deeper knowledge. It was necessary, they would insist, to set aside Judaism and the so-called christianity connected with the same. Let a new Gospel, based on the Gnosis, declare as a new article of faith, that Moses had given the law to the Jews, but that grace and truth came by Jesus Christ. It must be borne in mind, the Gnostics at Rome would say, that the Jews had always misunderstood the words of Jesus, who spoke to them only in parables, which required explanation by the deeper knowledge. As regards the words by which, we are told, Jesus gave his chosen apostles to know the secrets of the kingdom of heaven, let these words be made known by those in whose ears they are said to have been whispered. If Jewish Christians have a secret tradition, so have gnostic Christians. The gnostic Christians at Rome would assert that John the Baptist, an Essene, was the forerunner of Jesus, that Stephen was the successor of the Baptist and the forerunner of Paul, so that there was no dualism of tradition at any time.

The Gnostics of the second century would remind the elders at Rome that, according to tradition not yet recorded, the Baptist pointed to Jesus as the Lamb of God who taketh away the sins of the world; that John had seen the Holy Spirit descend and remain on Jesus, that the Baptist had received the first revelation about the Divine sonship of Jesus. All this, it would be urged, had been kept in silence in the Gospels after Matthew and after Mark, and even in that after Luke. The Gospel statement must be regarded as unhistorical that Jesus had declared the Baptist to be less than the least in the kingdom of heaven, and therefore not to be a disciple of his. What has been recorded in the Gospels about the Holy Spirit dwelling in man before the reconciling death of Jesus, ought to be referred only to exceptional manifestations of the Divine power. As Paul had clearly stated it, the Spirit of promise can be received only by believers in Christ's atonement by his blood-shedding on the cross.

Probably the Paulinians belonged to the Gnostics who negotiated with the church at Rome, to which Paul had personally conveyed a gnostic communication, rightly called a spiritual gift of grace. The gnostics of the second century will have insisted upon it, that in the new record of the tradition which they wished now to be published, that is, in the supplementary or gnostic fourth Gospels certain facts, hitherto kept back, should be brought prominently forward. The time had come, they would urge, to pour out some of the new wine, to publish some of the sayings of Jesus, which the twelve apostles, ignorant of the gnosis, had reason to keep in silence. By speaking to them of the many things which he had yet to tell them, but which they could not then bear, Jesus foretold the preaching of the Gnosis by Paul, who rightly called his Gospel that which afterwards would be revealed.

A prominent place should be assigned in the new Gospel to unrecorded words of Jesus which had been faithfully preserved by secret tradition. Again, it had not been made known that certain disciples of the Baptist, Andrew the brother of Peter and another disciple of the of the Baptist, probably the apostle John, had by Jesus himself been called to the discipleship. Two of the twelve apostles, the greatest among them, orginally as disciples of the Baptist, were Essenes, that is, Gnostics. This fact, transmitted by reliable tradition, the Gnostics would regard as a conclusive proof that the Baptist and Jesus were both Gnostics, and and that the difference of teaching by the twelve and by Paul was caused by the ignorance of the former, by their incapacity to understand the deeper knowledge. What had been systematically excluded from the first three Gospels must be fully recorded in the fourth Gospel. The statement of Polycarp was wrong, that the apostle John had observed an Easter-rite different from that celebrated at Rome, in harmony with Paulinic tradition. Rome was right.

The Gnostics at Rome must have emphatically expressed to the elders their satisfaction, that even the existing Scriptures, the first three Gospels and the Apocalypse, in harmony with the Epistles of Paul, had fully confirmed the gnostic doctrine about the incarnation of the Angel-Messiah, the eternal Christ, whom Paul had called the personal and eternal 'Wisdom of God,' the 'man from heaven' and 'the rock,' that is, the Angel of the Lord who accompanied the Israelites in the wilderness. The narratives of Christ's supernatural nativity, recorded after Matthew and after Luke, and the vision transmitted in the Apocalypse respecting the celestial virgin, sufficiently support these cardinal doctrines of Paul; it is therefore not necessary to refer in the new Gospel to the miraculous birth of Jesus by the Virgin Mary. But the historical conversation of Jesus with Nicodemus, including the all-important reference to the brazen serpent as a type of Christ, unrecorded in the first three Gospels, must not be omitted in the fourth Gospel. Without the certainty that Moses by lifting up the serpent in the wilderness prefigured the lifting up of the Son of Man, who descended from and ascended to heaven, the recorded testimony was incomplete respecting the incarnation of Christ as the Angel-Messiah, and his reconciling sacrifice by the blood of the Lamb of God shed on the cross, whereby alone believers in him can have eternal life.

Again, the Gnostics at Rome would point out that the words spoken by Jesus at the last supper had been quite correctly reported by Paul, and therefore need not be repeated in the new Gospel. It was on the day preceding the Jewish Paschal meal that the new covenant in the blood of Jesus had been instituted, and Jesus was crucified contemporaneously with the slaying of the Paschal lamb as the Lamb of God, the Passo.er of the Christians. On the third day after his

death and burial he rose visibly from the tomb, as attested by his apparitions to women at the grave. This central doctrine of Paul on the third day according to the Scripture had been denied by the tradition of the twelve apostles recorded in the first three Gospels. This elementary and antignostic tradition which originated in ignorance, must be rectified in the fourth Gospel. It ought to prove that the miraculous resurrection of Jesus, as the firstfruit of them that sleep, was not a poetical allegory of two Mosaic institutions, but a historical fact, the miraculous fulfilment of prophecy, first revealed to and by Paul. The great doctrine that the slain Paschal lamb of the Jews pointed by the very date to the Passover of the Christians, to the Lamb of God, must form the center of the new Gospel, the Gospel of the Angel-Messiah and Lamb of God.

The leading Gnostics at Rome cannot have had much difficulty in persuading the elders that the old skins were not good enough for the new wine. The new Gospel would have to point out, in accordance with the Epistles of Paul and Apollos, that the prechristian Targum had already published the true doctrine on the Messiah as the eternal word of God. The same prophecy on the Angel-Messiah was contained in the Book of Proverbs, which refers to the premundane and personal Wisdom by God's Throne : and this doctrine is also contained in the writings of Philo, especiaally in his Book of Wisdom. late added to the Greek canon. We have been thus taught, the Gnostics would say, that the highest of the Angels, through whom the world originated, that is, the Word or Wisdom of God, who was in the beginning with God and was God, that the Angel who appeared to the Israelites in the wilderness, that is, the eternal Son of God, has dwelt among men in the flesh, and is gone where he was before, carried back on the clouds of heaven into the presence of God.

The Gnostics must have wished it to become generally known that Jesus Christ promised to send, from the Father, another Advocate of the Spirit who was in him, as the name or Spirit of God had been in the Angel of the Lord during the exodus from Egypt. This other Comforter or Paraclete, whose announcement by Jesus has been strangely omitted in the first three Gospels, is not the Paraclete spoken of by the Montanists. Nor can it be asserted that he will be the still future prophet Elias whom Malachi had announced, and to whom Jesus may have referred as the prophet whom the people of Jerusalem would welcome by saying : ' Blessed be he who cometh in the name of the Lord.' The Paraclete came and he was Paul. This may have been the belief of the Gnostics as of Paul. Fulfilling the promise of Jesus, Paul could be considered to have developed and applied the doctrines on sin, on righteousness and judgment. As to the expectation of Messiah's second coming, it would be advisable not to refer to it in the fourth Gospel ; for this subject is env ironed by mystery. It

must be admitted that Paul's expectation has not been fulfilled about the day of the Lord being 'at hand,' that in the apostle's lifetime Christ would descend, the dead being raised first, then the living. But words of Jesus have been verbally transmitted in which he announced the Son of Man's coming before the entire then living generation had passed away. Unless it could be asserted that those words were never spoken by him, they would suffice to suggest that no attempt be made in the fourth Gospel to unravel the mystery in which this subject has been left. The Gnostics at Rome would try to persuade the elders that it must be one of the principal subjects of the new Gospel to bury in oblivion what has been recorded about the keys of the kingdom of heaven, which are said to have been entrusted by Jesus to Peter, but to which tradition Paul never referred. According to this apostle there is but one 'rock,' that is Christ, not Peter but the Angel in the wilderness, who has been mysteriously incarnated in Jesus, the Angel-Messiah.

The Gnostics at Rome must have pointed out the importance of no longer keeping in silence the chief miracle of Christ, in which the apostles at Jerusalem had evidently not believed, the raising of Lazarus It was by this miracle that in the most indubitable manner Jesus proved himself to be the eternal Christ, a celestial person with superhuman gifts, exceptionally born by a virgin. Even Paul, the Gnostics would say, had not insisted, as he ought to have done, on Jesus as the virgin-born. It was not enough to say that he was born of a woman, that the Son of God 'was born of the seed of David according to the flesh,' and that it was left to his resurrection on the third day according to the Scripture to declare him as the Son of God. This marvelous connection between type and antitype, prophecy and its fulfilment, as manifested by the 14th and 16th Nisan, was indeed so portentous an event, that to deny it, as has been done by the Paschal narrative in the first three Gospels, required all the hostility at Jerusalem against the Gnosis which Paul was the first to apply to what was wrongly called aboriginal christianity, but what was merely a development of Judaism. All the more important was it, more than a century after the crucifixion and the visible resurrection of Jesus, to support, by the miracle of the raisng of Lazarus, the fact that the Angel who went before and followed the Israelites in the wilderness has been incarnate as Jesus Christ. This superterrestrial person had been rightly called by Philo the second God. According to reliable but not yet recorded tradition Jesus had said, 'Before Abraham was I am,' and 'Oh Father, glorify me with thine own self, with the glory which I had with Thee before the world was.' Thus Jesus had identified himself with the Wisdom of God, described in the Book of Proverbs as a premundane

personality by the side of God. Only such an incarnate Angel-Messiah could have power to restore the dead unto life.

In order fully to establish Paul's fundamental doctrine of the third day according to the Scripture, which, on the authority of the first three Gospels, the twelve apostles can be asserted to have opposed, the Gnostics must have wished the Passover narrative in these Gospels of the apostolic age, to be set aside as unhistorical, and to be corrected by the Paschal account transmitted to us by the fourth Gospel. This was certainly not known to the churches in the year 156, about which time the important meeting took place between Polycarp and Anicetus. The Paschal narrative in the Gospel after John, in which no reference was possible to words spoken by Jesus at the last supper, supports Paul's doctrine on the third day according to the Scripture by antedating the last supper, fixing for it the 13th instead of the 14th Nisan, and thus implying that Jesus was indeed crucified contemporaneously with the slaying of the Paschal lamb, as typified by this Mosaic institution. This was demanded by Paul's theory, but positively denied by the tradition of the twelve apostles as conveyed by the first three Gospels. The support of Paul's fundamental doctrine by the new Paschal narrative in the fourth Gospel, helped to close the Paschal dispute of the second century, and decided the question at issue in favour af Pope Anicetus and against Polycarp, the disciple of the apostle John.

We submit without any fear of reasonable contradiction, that the new comparisons between the Epistles of Paul and the first three Gospels of our canon prove to domonstration, that neither John nor any other of the twelve apostles can have composed or could have recognized in its entirety the Gospel called after John, if it had existed in the apostolic age.

Yet we are inclined to suggest that the Paschal dispute of the second century could hardly have been brought to its close by Pope Victor's decree of excommunication, unless the fourth Gospel, published about 170, and called after the apostle John, had laid down the basis of a compromise between the two divergent apostolic traditions of the apostolic age, of which dualism of tradition the two different Paschal narratives are a clear confirmation. Is it possible to assume that the twelve apostles and their successors transmitted, from the first century, beyond the first three Gospels, a verbal and secret tradition destined to supplement the former? Is the supplementary character of the fourth Gospel to be explained by the transmitted verities of this supported secret tradition? Some may think that unless the existence of a secret tradition dating from the time of Peter be assumed, the insertion into the fourth Gospel would be inexplicable of undoubtedly genuine words of Jesus not previously recorded. Is the hypothesis admissible that some of the most precious sayings of

Christ, not published before the end of the second century, on the asserted authority of the apostle John, were only verbally and secretly transmitted by the twelve apostles and their successors? Have we sufficient reason to assume, that the apostle John might have recorded these late published sayings of Jesus in a secret document, of which extracts were inserted in the Gospel published at the end of the second century?

In this very mixed Gospel called after John it would now be impossible for any man to separate the true from the unhistorical sayings of Jesus here alone attributed to him. Some of these sayings Jesus can not have uttered, as we can confidently assert, since they confirm gnostic speculations which he certainly did not recognise but opposed. During the apostolic age the time had not come to publish from the house-tops the secrets of the kingdom of heaven which Jesus made known to his disciples only, according to the first Gospel. Of these secrets which Jesus had to whisper into the ears of his disciples and which be might thereforenot have been made known to the churches by the first three Gospels, can it be asserted that they form an important part of the secret tradition which is claimed as 'the memory of the church' by the Popes as successors of Peter?

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Key to the Universe, or a New Theory of its Mechanism. Founded upon a (1) continuous orbital propulsion, arising from the velocity of gravity and its consequent aberrations; (2) Resisting ethereal medium of variable density; with mathematical demonstrations and tables. By Orson Pratt, Sen. Salt Lake City, Utah, 1879. 8vo. pp. 118. This theory is amply illustrated with examples. Scarce. 1.00

The Pericosmic Theory of Physical Existence and its Sequel preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 338. 1888. Cloth. "Common-sense and Reason are the exclusive means of finite intelligence." Such is the title page of this remarkable book. Its philosophy is vividly expressed, and its mathematical calculation are systematic, giving the whole solar system in a calculated concise form, as to be comprehended by the reader. The price of this work by mail, postpaid, 1.10

History of Candia, Rockingham Co., N. H. From its settlement down to the present time. Gathered, arranged, and written by a native — Jacob, Bailey Moore. 8vo. cloth, pp. 528. Price, $2.25; by mail $2.50. Portrait of the author for front.; illustrated with 42 portraits and cuts, natives of the town, buildings, landscapes; map and index; 34 chapters. Every native of old "Charming-fare" should secure a copy. For sale at this office.

A Daughter of Maryland. A Narrative of Pickett's Last Charge at Gettysburg. A Novel. By G. Waldo Browne, 329 Massabesic St., Manchester, N. H. Illustrated. 12mo. pp. 180; cloth. Novelist Publishing Co., 63 Beekman St., New York. Price, 75 cents.

This novel is founded on a narrative and is written by one who has had much experience with the pen, an editor, publisher and printer, of this city, and who knows how to write to entertain. A literary man here has wove the web and the reader must enjoy the spread.

The Theosophist. A monthly magazine of Oriental Philosophy, Art Literature and Occultism. Conducted by Henry S. Olcott. Now in its XVIth volume. A vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. Communications on these subjects are solicited. 104 pages in each number. $5.00 per annum, in America; Rs. 8, in India. 50 cents, single number. "Its motto is: "There is no religion higher than Truth," which is the sentiment of the Maharajahs of Benares. 28 chapters entitled "Old Dairy Leaves" have thus far been published in the later volumes, giving a full historical account of the Theosophical teachings from its outward movement, since October 28, 1875, in New York City. It numbers among it regular contributors the foremost writers in the field of Theosophy and Occultism. Published by the Proprietors, Adyar, Madras, India.

JUL 29 1895
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MISCELLANEOUS NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"*In order, next to the Paternal Mind, I, Psyche, dwell, animating all things.*"

Vol. XIII. AUGUST, 1895. No. 8.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

Entered as second class matter at the Post-Office, Manchester, N. H.

WILLEY'S BOOK OF NUTFIELD. A History of that Part of New Hampshire comprised within the Limits of the Old Township of Londonderry from its Settlement in 1719 to the Present Time. Compiled from original sources and edited by George F. Willey. Biographical, Genealogical, Political, Anecdotal. Illustrated with half-tone and steel engravings. Quarto; to be published in 12 or more parts of 30 to 50 pages each. George F. Willey, publisher, Derry Depot, N. H.

Such is the titlepage of a handsome forth-coming work executed in an elegant style on heavy paper; typography and presswork excellent. Frontispiece, a halftone of General John Stark; embellished by hundreds of portraits of early settlers, residents, and sons and daughters of "Old Nutfield," Londonderry, Derryfield, Derry, Harrytown, Chester, Manchester; residences, landscapes, relics, etc.; making it one of the most elaborately gotten up illustrated souvenirs of this old historic territory, that has heretofore been conceived of by a resident in this vicinity. A valuable work for the present as well as all future generations of natives of this soil. The price of the work is $10, or it can be had at $1.00 a part as published, the parts to be bound, when completed, by the publisher. The publisher has a grand enterprise in hand and we wish him success in it. A biographical sketch of the author, of one and a half columns, with a portrait, appeared in the New York *Journalist*, of March 9, 1895. Parts 1 and 2 are now published and can be secured by addressing the publisher, and we would advise customers to secure it in parts, as each one will read it more thoroughly and hence become more familiar in all its subjects.

BIBLIOGRAPHY OF MANCHESTER, N. H. 1737 to 1894. Compiled by S. C. Gould, editor of NOTES AND QUERIES. 8vo. pp. 116; paper.

The first edition of this bibliography was published by the compiler in 1885, numbering 1600 books and pamphlets, preserved by the editor, relating to Nutfield, Harrytown, Chester, Londonderry, Derry, Derryfield, and Manchester, under all of which names the territory or portion of it was called. This pamphlet contained 52 pages, and was distributed gratuitously. A second edition, with an addenda of four additional pages, was also published the same year; these also contained six pages of items of incidents, historical, necrological, and biographical.

This third edition contains nearly 2,800 books and pamphlets, and was published by the State as a supplement to the State Librarian's Report for 1894.

A Bibliography of Dover, N. H., compiled by John R. Ham, M. D., of 74 pages, was published by the State, and appended to the State Librarian's Report for 1893.

A Bibliography of Dartmouth College and Hanover, N. H., compiled by James Thayer Gerould, of 70 pages, has been published by the State and appended to the State Librarian's Report for 1894.

THE FLAMING SWORD. A sixteen-page weekly, radical, rational, and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*The drop hollows the stone, not by force, but by frequently falling.*"

VOL. XIII. AUGUST, 1895. No. 8.

THE CRUCIFIXION OF JESUS. Prof. Wiggin has published an article claiming to identify the date of the crucifixion of Jesus with the eclipse of the sun, March 19, A. D. 33. This conjunction of the crucifixion with an eclipse of the sun he thinks furnished a natural astronomical cause for "darkness over all the land" from the sixth until the ninth hour. But unfortunately for the Professor's theory there are several astronomical and historical facts which will not harmonize with it. The following communication appeared in the *Banner of Light* for June 8, 1895:

1. An eclipse of the sun can only take place at the time of the *new moon.*

2. The Jewish Passover was not celebrated at the new moon, but at the *full moon*, fourteen days later than the new moon.

3. Jesus was crucified on the day after the Passover, or the 15th day of the month Nisan. The Hebrew month Abib, or Nisan, was a *lunar* month. It corresponded to parts of our March and April. It began at the new moon in March, and ended at the new moon of April.

The Passover was on the 14th day of the month (Ex. xii, 1-20), or at the full moon. Jesus ate the Passover with his disciples on the evening of the 14th of Nisan. He was arrested during the night, and crucified at the third hour the next day, the fifteenth.

As the crucifixion was at the full moon, an eclipse of the sun on that day was impossible. Some other cause of the "darkness" phenomenon, astronomical or otherwise, will have to be sought for.

If the crucifixion took place in A. D. 33, and if there was an eclipse of the sun on the 19th of March of that year, then this astronomical event would determine the exact date of the crucifixon. The Passover was 14 days after the eclipse, on the 2d of April. The date of the crucifixion would then be April 3, A. D. 33. Yours truly,

THEODORE L. PITT.

"PURIFYING FIRE." *Æsch Mezareph* (Malachi iii, 2). The book inquired for by "SIMEON" is probably the one collected from the "Kabalah Denudata" of Knorr von Rosenroth, with preface, notes and explanations by SAPERE AUDE. (See books for sale in appendix of January N. AND Q., 1895, "Collectanea Hermetica.")

The book has been unprocurable for several years. It will interest all students of occultism, not only on account of its intimate relation with the Kabalah, but also because it points out the analogies between alchymical tenets and the allegorical explanation of many passages in the Old Testament of the Hebrews. In fact, it may be regarded as furnishing one of the most important keys for the true interpretation of the ancient writings.

PERSONAL IMMORTALITY. The argument for personal immortality, as presented by George Stearns, in "Pericosmic Theory" (p. 303), is given in the following summary:

1. Because the Author of Nature is just, and justice does not obtain in this world.

2. Because the physical world without its sentient inhabitants would be utterly useless, and mundane existence without its complement would be wrongful to mankind; for God is neither an idler nor a malefactor.

3. Because man wants to live forever to realize the visions of Hope, which, as a product of divine inspiration, is the product of human destiny.

4. Because God creates only what is subservient to his own eternal wants; and mankind are embryonic implements of divine felicity. In other words, every soul is immortal because God himself wants it to be *for very love's sake*. This makes his happiness inseparable from that of all sentient beings, insomuch that the Infinite Mind, as the Parent of Mentality, must be pained to know that any soul were wronged.

It is estimated that about one-half the world of mankind die infants, and childhood; and transient livers are as much entitled (at least by by heritage) to live hereafter as adults. Maternal love will vouch for this, and never yield its claim. But infants and children are not immortal *as such*, but are subject to the same laws of personal development in the world to come as in this world. So, inasmuch as all mankind are but partially educated in the sphere of physical life, they are immortal as to their respective grades of character as formed by sublunary experience, but are destined to progress in intelligence, ability, and moral attributes toward personal perfection as exemplified by the Parent of Mentality. As to the finale of personal development in the world of everlasting life, it is hardly advisable to speculate.

PLOTINUS. He was the author of the treatise "On the Beautiful," Translated by Thomas Taylor. He was considered to be the noblest, highest, and grandest of all the Neo-Platonists after the founder of the school Ammonius Saccas. He was the most enthusiastic of the "Philalethians" or "lovers of truth," whose aim was to found a religion on a system of intellectual abstraction, which is true Theosophy, or the whole substance of Neo-Platonism. If we are to believe Porphyry, Plotinus has never disclosed either his birthplace or connexions, his native land or his race. Till the age of 28 he had never found teacher or teaching which would suit him or answer his aspirations. Then he happened to hear Ammonius Saccas, from which day he continued to attend his school. At 39, he accompanied the Emperor Gordian to Persia and India, with the object of learning their philosophy. Hs died at the age of 66, after writing 54 books on philosophy. He reached Samadhi (highest ecstacy, or "reunion with God," the Divine Ego) several times in his life, as stated by his biographer. He taught a doctrine identical with that of the Vedantins, namely, that the Spirit-Soul emanating from the One Deific Principle, was, after its pilgrimage, reunited to it. The last words he uttered, according to Horace Welby, were "I am struggliug to liberate the *divinity* within me."

ANALYSIS OF FEMALE BEAUTY. Lane, the translator of the "Arabian Nights' Entertainment," quotes an anonymous author, and gives an analysis of female beauty from the Arabian standpoint, whlch says it should be founded on principle and made to consist of $4 \times 9 = 36$ excellences. His extract is as follows :

"Four things in a woman should be black; the hair of her head, the eyebrows, the eyelashes, and the dark part of the eyes; four white: the complexion of the skin, the white of the eyes, the teeth and the legs; four red: the tongue, the lips, the middle of the cheeks, and the gums; four round: the head, the neck, the forearms, and the ankles; four long: the back, the fingers, the arms, and the legs; four wide: the forehead, the eyes, the bosom, and the hips; four fine: the eyebrows, the nose, the lips, and the fingers; four thick: the lower part of the back, the thighs. the calves of the legs, and the knees; four small: the ears, the breasts, the hands, the feet; in all, thirty-six."

KORESHAN SCIENCE. The "Herald of Glad Tidings," for April, 1895, places itself under the banner of Koreshanity. The editor says "Koreshan Science appeals to us as the amplitude of wisdom, the acme of perfection, the climax of logic, reason and science, wonderfully harmonious, marvelously beautiful, astonishingly exact, and entirely scriptural."

AN EARLY THEOSOPHICAL WORK IN NEW HAMPSHIRE. The following record of an early written work on Theosophy is found in the "Provincial Papers of New Hampshire," Vol. IV, pp. 171, 192, 195:

"At a Genl asseml at Portsmouth by adjournmt May 20th 1725,

"Message to the board by Messrs Easman and Downing with Mr Adams Manuscript Sent down yesterday together with a vote thereon which was concurr'd with and is as follows.

"In the house of Represent May 20th 1725,

"Whereas the Reverend Mr Hugh Adams hath addressed a Manuscript to His Honr the Lieut Govr and General assembly, Entituled a Theosophical Thesis &c with an appendix undr the title of remarkable Instances &c Praying the Countenance and Grant of the Governmt for the Publication thereof

Now Forasmuch as the Contents of S'd Manuscript are principally Controversal points of Divinity & Some Enthusiastical accounts of God's Judgements &c & therefore more properly the objects of Consideration for an Ecclesiastical than a Civil Council,

"Voted That The Reverend the Gospell Ministers of this Province be, and hereby are desired to take the S'd whole Manuscript under Consideration, & report to His Honour and the General assembly their opinion thereon to the End that the Publication thereof may be Countenanced or discouraged, and the S'd Manuscript disposed of as may be most for ye Glory of God."

"In The House of Represent Decr 29th 1725

"The Clerk of ye Council laid before the board the report of the Reverend Ministers upon Mr. Adams book entituled a Theosophical Thesis &c wch was read & a Vote of acceptance pass'd thereon & then the S'd Report & Vote were Sent down to the house by the Clerk."

"In the House of Represent Jan 1st 1725.

"A Message to the board by Capt Downing with Mr Adams manuscript Entituled a Theosophical Thesis & The Ministers report thereon with a Vote upon the S'd report, the S'd Manuscript & report are on file & the vote is as follows

"In Coun Dec 29th 1725

"Voted That the Report of the Reverend Ministers upon the Manuscript above mention'd be accepted & that the Reverend Gentlemen have the thanks of the Government for the Same, and Ordered that the S'd Manuscript be lodged in ye Secretarys office & that the Clerk of ye Council be and hereby is directed not to give a Copy of the S'd Manuscript or any part thereof directly or Indirectly to any person on any pretence whatsoever without ye leave or Consent of the Genl asseml for the Same."

Philosophy of "The New Law in Geometry."

BY THEODORE FABER.

But this will not give us the proportions of the circumscribed right-angled triangle, the projected large side of which, obviously, strikes the side of R^2 at a lower place than that of the projected radius; but these differences are proportionals. Let us take a close inspection of the diagram. Half the quadrant is here divided into 8 equal parts, and the radius of each part projected to the side of radius square. Now the ratio between the circle-area and diameter-square area, we know to be as 64 : 81, and so is that between the peripheries of the two areas. It become obvious that the *area* of each section of the quadrant bears the ratio to each section of radius-square divided off by the projected radii, which the whole circle-area bears to diameter-square, and the quadrant bears to radius-square, and $\frac{1}{4}$ of the quadrant does the same. Why should not each intermediate arc do the same? No reason whatever exists to the centrary. Thus it is easy for us to assign to each quadrant section its corresponding part of R^2, and if the parts of the side of R^2, divided off by the projected radii, represented, in each case, the small side of the circumscribed right-angled triangle of the respecti.e arc divisions, the problem would be easily solved. But it is obvious by the diagram that the hypothenuses of each of the respective circumscribed right-angted triangles take a lower position on the side of the R^2 than do the projected radii in R^2. The *sine qua non* of the solution of the problem of determining with precision the chord of any given arc, is to find the exact inscribed and circumscribed right-angled triangle for the given arc, the perpendicular of the first representing the *sine* of the given arc, and that of the latter the *chord* of such arc. It is obvious that when we are in possession of the true sine of any given arc, we can thereby determine both the cosine and the versed sine, since the cosine is simply the root of the difference between R^2 and Sin^2, and the versed sine the difference between the radius and the cosine; and the chord of every arc is, obviously, equal to the hypothenuse of the right-angle formed by the sine and versed sine, as the two sides of a right-angled triangle; and that

chord is invariably the small side of the inscribed right-angled triangle, and at the same time the perpendicular of the circumscribed right-angled triangle. The perpendicular of the inscribed, and that of the circumscribed, right-angled triangle, and the smaller side of the latter, are *all proportionals.*

The ratio 64 : 81 governs the comparative areas of circle and diameter square, as well as those of quadrant and radius square, and it applies also to $\frac{1}{4}$ of the quadrant and its corresponding section of R^2; why, then, should it not apply to the intermediate arcs? The non-uniform spaces between each arc sine obviously indicate the reason, and this uniformity effects in like manner the respective spaces between each degree of the arc and the side of R^2, as seen in the diagram. But yet, the first is to the second as the second is to the third, and as the third is to the fourth, and so on ; and it would seem to be practicable to establish the exact ratio between each individual degree of the half quadrant and its corresponding part of R^2 side which latter would constitute the small side of the circumscribed right-angled triangle of the given arc. The difference between the effect of the uniform and non-uniform ratio, is obviously shown by the scalene triangles formed by the intersection of the hypothenuse of the circumscribed right-angled triangle with each projected radius. It would, *prima facie*, seem to be an easy matter to determine the respective areas of those scalene triangles ; but the failure to do this, hitherto, remains still an obstruction to the establishment of an *infallible rule* for the exact determination of the chord of *any* given arc, by any uniform ratio. But the construction of a table, giving for each divisional degree of the quadrant the appropriate portion of the side of R^2, might help us out of the difficulty, and at the same time out of that hitherto ruling the measure of angles, since it is identically the same difficulty. The exact measure of an angle implies the exact measure of the chord of the arc subtended by the angle ; and that would enable us to compute with precision the area of every possible polygon inscribed in the circle.

Without the use of the quadrature of the circle and that of the ideal root of an irrational quantity, it becomes at once obvious that the problem of finding the exact sine and chord of any given arc would be utterly impossible ; but the author must warn against im-

proper use of the 'ideal root,' and against the neglect of the law governing that root, and never to forget that it is the root of an *irrational quantity*, which quantity is ever less by b^2, than the square of the ideal root, and this fact must ever be remembered in continuous calculation. Whenever that root, or any part of it, is squared, b^2 must be subtracted from the product in continuous calculation. The radius of a circle is ever an ideal root, and so must be the the diameter of a circle. But the square of that diameter is none the less the circumcribed square of the circle, and the ratio between the area of the circle and that of the circumscribed square is ever = 64 : 81, and not 64 : 80. These distinctions must be well borne in mind.

It will be obvious to every competent geometrician, that "approximation instruments" become almost useless, when we are in posession of the *absolute* versus *approximate truth.* If Euclid, Pythagoras, Archimedes, Newton, Leibnitz, and others, had discovered the ideal root of an irrational quantity, the whole aspect of the "fundamental science," as well as of philosophy would be different from what it is today! Euclid especially, demonstrated the quadrature of the circle; but he could not find the harmony between measure and number. Why not? Because he was still ruled by a false assumption, namely, by that of the universal validity of the famous problem, which bears the name of Pythagoras, but was unquestionably known to the pyramid builders, and to the ancient Assyrians and Hindoos. All made an irrational number equal to a square! That false assumption is the origin of the radical error, which has prevailed in the fundamental science until the discovery, by the author, of "The New Law in Geometry," which reads: "An eternal geometrical difference exists between a square and an irrational quantity"; and this law leads to the solution of all unsolved problems, except the solution of the problem of *exact* determination of the chord of any given arc whicu still remains unsolved!

The author, for a finale is bound to call attention to the fact, that the conception of a real circle is quite impossible without the area being a square quantity, a fact which illustrated by the following demonstration:

If the circle were an infinite polygon, as hitherto announced, it

would follow, that, however minute the side of the polygon, there would exist a subtended isosceles triangle under the ultimate divisional arc of the circle, the perpendicular of which triangles would ever fall short of the radius. Hence, it requires the filling up of the irrational quantity of the polygon, by the b^2 of its ideal root, to complete the circle. It follows that the area of a circle must, of necessity, be a square quantity, in order to logically entitle us to speak of a circle at all. The wisest mathematicians of the past assumed the geometrical equality of a square and an irrational quantity, yet would not allow the area of the circle to be equal to a square! We except Euclid from this criticism, who demonstrated the quadrature of the circle. If he lived today he would laugh the skeptics to scorn!

The solution of the problem of *exact* determination of the chord of *any* given arc is of infinitely greater difficulty, than that of the quadrature of the circle, and it should first be defined what is in reality meant by the "chord" of an arc, whether it be meant to touch the *inside* simply, or the *outside* of the arc. If the first, there will be no *absolute contact*, and the arc will be without adequate support.

The ideal-root philosophy of the chord of an arc of 60° may be stated as follows: We found the sine $= 3\frac{10}{112} = \frac{1}{2}$ of $7\frac{47}{56}$. What is the cosine? Answer = ideal root of $(7\frac{47}{56}^2 - 3\frac{10}{112}^2)$, namely, $7\frac{47}{56}^2 - \frac{47}{56}^2 = 60\frac{3}{4}$; $3\frac{10}{112}^2 - \frac{1}{4}$ of $\frac{47}{56}^2 = \frac{15\frac{3}{4}}{45\frac{3}{16}}$; ideal root $= 6\frac{51}{64}$.

Versed sine $= 9 - 6\frac{51}{64} = 2\frac{13}{64}$. $\text{Sin}^2 - b^2 = 15\frac{3}{16}$; versed $\sin^2 - b^2 = \frac{4\frac{13}{16}}{20}$; ideal root of $20 = 4\frac{1}{2}$ = chord of 60° arc.

The following table illustrates the ideal roots as they run in order, the b part of those from 26 to 34 inclusive, being expressed decimally:

$\sqrt{1} = 1$	$\sqrt{10} = 3\frac{1}{6}$	$\sqrt{19} = 4\frac{3}{8}$	$\sqrt{28} = 5.3$
$\sqrt{2} = 1\frac{1}{2}$	$\sqrt{11} = 3\frac{1}{3}$	$\sqrt{20} = 4\frac{1}{2}$	$\sqrt{29} = 5.4$
$\sqrt{3} = 2\frac{2}{2}$	$\sqrt{12} = 3\frac{1}{2}$	$\sqrt{21} = 4\frac{5}{8}$	$\sqrt{30} = 5.5$
$\sqrt{4} = 2$	$\sqrt{13} = 3\frac{2}{3}$	$\sqrt{22} = 4\frac{3}{4}$	$\sqrt{31} = 5.6$
$\sqrt{5} = 2\frac{1}{4}$	$\sqrt{14} = 3\frac{5}{6}$	$\sqrt{23} = 4\frac{7}{8}$	$\sqrt{32} = 5.7$
$\sqrt{6} = 2\frac{1}{2}$	$\sqrt{15} = 3\frac{6}{6}$	$\sqrt{24} = 4\frac{8}{8}$	$\sqrt{33} = 5.8$
$\sqrt{7} = 2\frac{3}{4}$	$\sqrt{16} = 4$	$\sqrt{25} = 5$	$\sqrt{34} = 5.9$
$\sqrt{8} = 2\frac{4}{4}$	$\sqrt{17} = 4\frac{1}{6}$	$\sqrt{26} = 5.1$	$\sqrt{35} = 5\frac{10}{10}$
$\sqrt{9} = 3$	$\sqrt{18} = 4\frac{1}{4}$	$\sqrt{27} = 5.2$	$\sqrt{36} = 6$

BIBLIOGRAPHY OF THE WRITINGS OF THEODORE FABER. The following is a list of the published pamphlets and articles which have come under our notice :

" Curious and Important Discoveries. New Mathematical System." By Theodore Faber. 8vo. pp. 8. July 24, 1865. New York.

" Mathematical and Philosophical Manifesto, declaring numerous theorems, problems, postulates, corollaries, axioms, propositions, rules, and facts, hitherto unknown in science, and naturally growing out of the extraordinary and most significant discovery of a lacking link in the Demonstration of the World-Renowned Pythagorean Problem, utterly disproving its absolute truth, although demonstrated as such for twenty-three centuries; and by this discovery establishing the fact of the Existence of Perfect Harmony between Arithmetic and Geometry as a Law of Nature; and calculated to settle forever the famous dispute between the Two Great Philosophical Schools." By Theodore Faber. 8vo. pp. 38. Diagrams. October, 1872. New York.

" A New Law in Geometry, Leading to the Solution of Unsolved Problems." " An eternal geometrical difference exists between a square and a so-called irrational quantity." Discovered by Theodore Faber. 16mo. pp. 10. 1879. Brooklyn.

" Tyndall. The scientific points involved in the Professor's Address (in New York *Tribune*, September 5, 1872). The assumption involved in the assertion that in matter resides the Promise and Potency of all that exists." By F[aber]. Printed in Brooklyn *Eagle*, September 26, 1872. Reprinted in Manchester (N. H.) *Weekly Times*, February 9, 1878. Two columns.

" Essay. On the Difference between Positive and Approximate Truth." By Theodore Faber. 8vo. sheet; pp. 2. 1880.

" Two Rules. A mutual test." NOTES AND QUERIES, Vol. I, p, 71.

" On Absolute Truth." A Poem. By Theodore Faber. 4to. sheet. Reprinted in NOTES AND QUERIES, Vol. XII, pp. 137-138. 1894.

" Philosophy of the New Law in Geometry, leading to the Solution of Unsolved Problems." By Theodore Faber. A posthumous essay. 8vo. pp. 24. Reprinted from NOTES AND QUERIES, Vol. XIII, 1895.

" Mathematical Pretenders Unmasked." New York *Sun*, Aug. 12.

" Extraordinary Discovery." Reprinted from the London *Times*, June 28, 1865. 8vo. sheet. Claimed discovery of Prof. J. J. Sylvester.

" Properties of Numbers." Article by Prof. P. H. Vanderweyde, *Manufacturer and Builder*, April, 1877, criticism on Mr. Faber's system.

" EXTRAORDINARY DISCOVERY ! " After Mr. Theodore Faber had communicated his discovery to the Royal Society of England, on January 20, 1865, acknowledged by Sir Roderick J. Muchison, and that it had been placed in the hands of the President, General Sabine, the following article appeared in the London *Times* of June 28, 1865, more than five months after the receipt of Mr. Faber's communication :

" We have great pleasure in learning that Prof. J. J. Sylvester, a mathematician whose reputation is as well established abroad as at home, has just made a great discovery in that science. This is no other than the proof of Sir Isaac Newton's rule for the discovery of the imaginary roots of equations.

'This rule,' says the *Reader*, 'is surrounded with a rare and curious interest. It was originally given by Sir Isaac Newton in his lectures when Lucasian Professor at the University of Cambridge, and in 1707 it was published in the Arithmetica Universalis without demonstration. Maclaurin, Waring, Euler, and many other distinguished mathematicians have attempted to demonstrate it, but hitherto all such efforts have proved abortive. A proof for a few elementary cases was given by Prof. Sylvester, in a paper published in this year's volume of the Philosophical Transactions (1865). He has recently discovered a complete one, founded on the ordinary principles of elementary algebra; and more than this, a theorem which stands in precisely the same relation to Newton's rule as Fourier's theorem does to Descartes's rule, the rule being deducible from the theorem as a particular case. But this is not all ; this guneral theorem is itself only a particular case of a still more comprehensive one.'

To this we may add that the rule in question, both in the first and second editions of the Arithmetica Universalis, the second of which was entirely published with Newton's sanction, stands out as the only proposition in the book unaccompanied by a proof and thus raises a very strong presumptions that Newton was not in possession of a solution which satisfied his mind. Certain it is that this rule has been a Gordian knot among algebraists for the last century and a half. The rule itself used to be given in an imperfect form in our ordinary algebras, such as Wood's, from which many of our readers may probably once have been taught. But the proof being wanting, authors became at length ashamed of advancing a proposition, the evidence of which rested on no other foundation than belief in Newton's sagacity. We are glad to find that Prof. Sylvester wili deliver a lecture on this important discovery, this evening, in the hall of King's College, Somerset House, at eight o'clock. *London Times*, June 28, 1865.

The Secret or Mystery of the Rose.

" ——— *'Tis known that the rose was an emblem of old,*
Whose leaves, by their closeness, taught secrets to hold,
And 'twas thence it was painted so oft
As a warning, lest, when with frankness men scoft
At their neighbors, their lord, their fat priest, or their nation,
Some among 'em next day should betray conversation."

The mysticism practiced and feared in the early centuries of awakened scientific pursuits, notably from the ninth century down, very often has a deeper sense and foundation in truth, than we are at first sight inclined to suspect. Keen and accurate observations of nature and natural phenomena were hidden aud transmitted in the guise of mystic formulæ: alike fascinating to the scholar as it was imposing to the uninitiated. Slowly, and often accidentally, do we of the present day discover the true meaning and origin of many of those mysterious symbols. One of the more recent developments, comparatively speaking, is a beautiful and intensely interesting connection between botany and mathematics.

In the following series of numbers it will be observed that, after the first and second, every one is the sum of the two preceding ; for instance, $55 = 21 + 34$.

Series : 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 387, etc.

This is the series of the mystic *Golden Cut*, that is, a magnitude so divided that the smaller part is to the larger, as the larger is to the whole.

$$A : B :: B : (A + B).$$

The above series, when continued, is gradually approximating the proportion of the "Golden Cut," without, however, ever attaining it.

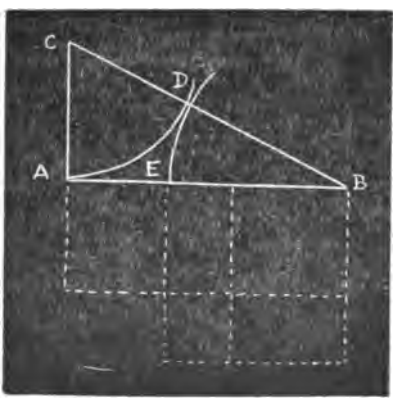
PROPORTIONS.									PROD. EX.	PROD. MEANS.
1	:	2	: :	2	:	3			3	4
2	:	3	: :	3	:	5			10	9
3	:	5	: :	5	:	8			24	25
5	:	8	: :	8	:	13			65	64
8	:	13	: :	13	:	21			168	169
13	:	21	: :	21	:	34			442	441
21	:	34	: :	34	:	55			1155	1156
34	:	55	: :	55	:	89			3026	3025
*	:	*	: :	*	:	*			*	*

The difference between the products of the extremes and means is invariably equal to 1 ; but it changes from one side to the other, in a line, diminishing the ratio constantly, without, however, overcoming the constant difference = 1.

Geometrically, a line may be cut into two parts of extreme and mean ratio, without remainder ; this is the exact " Golden Cut."

$$\underset{a}{\text{———}} \mid \underset{b}{\text{———————}}$$

$a : b :: b : (a + b)$; whence $b^2 = a^2 + ab$, and $ab =$ the difference between the two squares, $b^2 - a^2$.



Let AB be the line to be cut. Make CA one-half of AB, and perpendicular upon AB and CD equal to CA, radius of the circle indicated. Take BD and make BE equal to it. Then AE and EB are the required two parts of the whole line. The auxiliary squares drawn on AE and EB need no further explanation. They demonstrate that $(EB)^2 - (AE)^2 = EB \times AE$, which is the series as above, $b^2 - a^2 = ab$. At E, in the diagram, is the " Golden Cut." Now as to its connection with botany. Where does it come in ? Let us investigate.

Take a rose ; observe the position of its five sepals ; two of them are fringed on both side (Nos. 1 and 2), one has a fringe only on one side (No. 3), and two have none (Nos. 4 and 5).

Connecting the centers of the sepals by straight lines, in the order of the numbers given, we obtain the figure of the mystic pentagram. If the rose is simple, we find the petals of the corolla arranged on the same plan, counting in the direction of the tellurial, that is, planetary motion, south, east, north, west.

A riddle, famous three hundred years ago, asked. What was it ?

" Five brothers on the same day were born ;
Two only full great whiskers have ;
Two never have any need to shave,
While the third has one side shorn."

The ancients regarded the rose as the symbol of secrecy and silence. The confessionals in old churches have the symbolic rose carved upon them ; the vaulted ceiling of the council-chamber bears it, and the lodge-room of mediæval masonry is decorated with it. What occurred there was *sub rosa*, not to be divulged.

The pentagram, so easily seen in the rose, was the secret shibboleth of the Pythagoreans ; and the Celtic Druids adorned their priestly robes with it. The Christians considered it even a more powerful sign than the cross for banning the evil one ; it is found in many windows of the fine old munster and cathedrals.

The arrangement of sepals and petals may be observed in many more flowers, in fact, in most parts of the dicotyledons. Let us take a blackberry shoot ; the leaves are arranged around the stem in a screw, or spiral line, ascending, so that the sixth leaf stands directly in line with the first ; and the screw, or spiral line winds around the stem twice, until it begins the new series at the sixth leaf. The same arrangement may be observed on the shoot of a peach tree, plum, apple, etc. This order may be called the two-five order, that is, twice around in a series of five.

There is a three-eight order, that is, in passing around the axis of the stem three times, there are eight leaves, and the ninth is the first of the repreated series. Some species of lilies, and of plantains have this arrangment. The one-three order prevails with all the grasses, tulips, flags, and in short, all monocotyledons. The pretty Bellis, *perennis* (daisy), has in its sepals the eight-thirteen ; the pine cone and the pine leaves are put on by the thirteen-twenty-one law. Dandelion (Lontondon, *taraxacum*) begins as dicotyledons, with the one-two law ; in its radical leaves it follows two-five order ; in the calyx the sepals count by the five-thirteen order, and in the composite flower the arrangement is eight-twenty-one. The showy sunflower and the clinging cockle-bur are example of higher orders, thirty-four-fifty-five, and fifty-five-eighty-nine, being their measure.

If the ratios of these arrangements are written in a series of fractions, thus, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{2}{5}$, $\frac{3}{8}$, $\frac{5}{13}$, $\frac{8}{21}$, $\frac{13}{34}$, $\frac{21}{55}$, $\frac{34}{89}$, $\frac{55}{144}$, etc., we recognize at once the progression toward the mystic " Golden Cut," in both the numerators and denominators.

Many more such examples will the student of nature discover, and will learn the supremacy of order and law throughout all creation. We have revealed to us another of the wondrous mysteries of nature, often felt and prophetically divined by the sages of past ages, whose symbols we now understand and penetrate.—*F. A. Nitchy, in New England Journal of Education.*

Replies to Correspondents.

A. B. L. The expression "cheek by jowl" is found in the twentieth stanza of "The Vision of Judgment," a poem by *Quevedo Redivivus*. You will find more information on this phrase in N. AND Q., Vol. II, pp. 639, 670.

What is it? The Latin quotation you send, "*Gutta cavat lapidem, non vi, sed sæpe cadendo,*" is freely "The drop hollows the stone, not by force, but by frequentlp falling." It is now quite often quoted as "A continual dropping wears a stone."

Adeqnate. It is now a common practice for authors to make words to express more pointedly in a brief way their ideas. The word Apolielion is used for Aphelion as a better word to stand opposed to Perihelion. Centripetation is now used, and why not centrifugation? Mexicanization is used similar to Americanization, etc.

G. C. S. The title of the work on the "Tichbourne Case" is; "The Trial at Bar of Sir Roger C. D. Tichbourne for Perjury, edited by Dr. Kenealy, M. P," with thousands of illustrations, (many of them portraits), nine volumes, folio, 1876. London.

We suppose the editor was the late Edward Vaughan Kenealy, the author of six mystical volumes on the Messiah, several volumes of poems, and other works.

Buddha. You ask "Are 'Esoteric Buddhists' followers of Gautama Buddha"? We answer, we understand they are not. The author of "Key to Theosophy" says the mistake has arisen from a misunderstanding of the real meaning of the title of Mr. A. P. Sennett's work entitled "Esoteric Buddhism." The author says the last word ought to have been spelt with *one d*, instead of *two*, and then the word *Budhism* would have meant what it was intended to mean, that is, Wisdom*ism* (Bodha, "intelligence," "wisdom") instead of *Buddhism*, Gautama's religious philosophy.

T. J. Q. *Tarot* is a term applied to a pack of 78 cards mostly used in fortune-telling. These have four suits of 14 cards each, there being one more court card than the ordinary pack, and also 22 symbolical picture-cards answering for trumps. The latter are numbered 1 to 21 and the last card is marked Zero, 0. The designs on them are extremely singular, such as Death, the Devii, Last Judgment, etc. An article on them will be found in N. TND Q., Vol. XI, pp. 155, 179. There is a work entitled "The Tarot of the Bohemians," considered the most ancient book in the world, by Pappus, translated by A. P. Morton. It is for the exclusive use of Initiates. "All intellectual light, like all physical light, comes from the East, and I come with it, also from the East," says Narad the Bohemian. It is illustrated, pp. 352, and published in 1892. London.

Literature on The Devil.

The following are pamphlets, unless otherwise stated, in paper covers, from 8 to 125 pages each:

All About Devils. An Inquiry. By Moses Hull. 1890.

American Hell. Moral and Social. By George Vaughan. 1883.

The Autobiography of Satan Edited by John R. Beard. Cloth; illustrated; pp. 418. 1872.

The Devil, His Origin, Greatness, and Decadence. From the French of the Rev. Albert Réville. Cloth; pp. 72. 1871.

Bibliotheca Diabolica. The Devil; his origin, greatness and influence. Choice selection of books upon the Devil, pro and con. Arranged chronologically, notes, quotations, proverbs. Index. Twelve curious designs. 1874.

Book of Knowledge. Satan on Earth. How to avoid his Snares and Pitfalls. 1886–1890. By August Rohe. 1884.

Demonology; or the Scripture Doctrine of Devils. By Joseph Young. Cloth; pp. 460. 1856.

Biography of Satan. The Devil and His Fiery Dominions. The Devil and Future Endless Punishment. By Kersey Graves. 1865.

The Devils Pulpit. Astro-Theological Sermons. by Robert Taylor. With sketch of his life, and an astronomical introduction. Pp. 342. Cloth. 1873.

Why Don't God Kill the Devil? By M. Babcock. 1880.

Fallen Worlds. Rebel Provinces in the Kingdom of Our God. By James Boggs. 1883.

Devil and His Maker. A Criticism. By Berkeley. n. d.

The Devil and Hell, or the Evil Forces of Nature. Signed Truth.

The Devil's Victim made Christ's Witness. By James Yeames. 1873.

The Devil in the Nineteenth Century. By Chester Wright. 1838.

The Devil. Does He Exist? and What Does He Do? By Mrs. James Sadlier. 1878.

The Book of Job, including its Deity and Devil, a work of fiction. Appended fragments of ancient legends. By L. Ormsby. n. d.

Demonology, or the Devil and his Angels. By R. B. Godfrey. 1888.

The Devil and Hell. What did they originally mean? Has their signification changed? By S. H. Ewell. 1884.

Is There a Devil? An Inquiry into the Origin of Evil. By John Baldwin. 1865.

The Devil. Who is he? By J. Merton Case. n. d.

The Devil. By Francis Power Cobbe. Magazine article.

Dialogue of Devils, and Christ Crucified between Two Thieves. The poor in spirit. By Niel Currie. 1859.

The Devil upon Two Sticks. Translated from the French; also prefixed Asmodeus's Crutches. Boards, pp. 340. Boston, 1837.

Discovery of the Origin of the Devil. Origin of evil spiritual beings. By Albert R. Beers. 1870.

Dæmons and Guardian Angels. Cloth; pp. 272. 1856.

Ecce Diabolus. Devil Worship. Bloody Sacrifices. Burnt Offerings. By Evan Davies, Arch-Druid of Great Britain. Translated by Morion, B. C. n. d.

Devils, Ghosts, Angels, and Sun Gods. By E. C. Kenney. 1891.

Hell for the Jews. By H. P. C. Worthington. 1879.

Is God Supreme? or Are Man, Woman, and the Devil Supreme? By James Miller. n. d.

History of the Devil. By Gustave Roskoff. Translated from the French by Albert Reville. n. d.

History of the Fallen Angels of the Scriptures. Proofs of the Being of Satan and of Evil Spirits and many other curious matters connected therewith. By Josiah Priest. Illustrated. Bds; pp. 420. 1839.

The Imagination, with some remarks on the popular opinion respecting Dæmons and the Devil. By a Friend to Evangelical Truth. 1883.

New Disclosure, or Revelation stating the fact or existence of a Satanic Incarnation in the world, with a blast at Satan's Empire. By Him. n. d.

Devils, Angels, and Men, and a compendium of War in Heaven. What is Man? An answer to the question. By J. P. Simmons. 1876.

Personality of God and the Devil. His origin power, and doom. By Phineas. A Smith. 1880.

The Pedigree of the Devil, traced on the Tercentenary of Mephistophiles. By Moncure D. Conway. Illustrated. 1888.

The Restoration of the Devil. By W. J. Colville. 1881.

War in Heaven. (Revelation xii, 7-9.) By Daniel Lott. 1881.

Is the Universe Governed by the Devil. By John Francis Smith. New Matter. 1878.

Secret Tradition.

BY ERNEST DE BUNSEN, LONDON, ENG.

The existence of a secret tradition in the Christian Church is denied by all Protestant theologians. Yet it is an indubitable Gospel-fact that Jesus revealed the secrets of the kingdom of heaven to his disciples only, whilst not speaking to the people otherwise than in parables, in a figurative form which required explanation, that is, the knowledge of secret tradition, such as can be proved to have existed among Israelites. Was it transmitted to the Christian Church? We undertake to prove by the testimonies of the Alexandrian Clement and of Origen, to which we have referred, that the unwritten tradition, promulgated among Hebrews, and which was shown only to the few, was by Paul introduced into the Church at Rome, as 'a gnoslic communication,' of which the apostles knew nothing. If Peter had deposited at Rome, about twenty years before Paul had arrived there, the secrets of the kingdom of heaven, then the secret tradition of the Church, supposing that it ever was a reality, must have consisted of a dual tradition.

Ancestorial and tribal tradition, whether secret or not, seems to have been an important institution since the earliest times of history. A non-Aryan, Turyan, or Hamite race from India having built Babylon, an Aryan, Median or Japhetic race from Bactria captured the city and subjugated its inhabitants about 400 years before Abraham is reported to have been born in the land between the lower Euphrates and Tigris. (See Vol. XII, p. 203.) This amalgamation of two nations, perhaps composed of essentially black and of more or less exclusively white races, naturally led to deposits of the two distinct traditions by them imported into lower Mesopotamia, the Shinar of Genesis. The Aryan conquerors of this land can be identified with those who, according to Genesis, in aboriginal times, 'journeyed from the East and came unto Shinar.' These Orientalists, called Hebrews, that is, 'people from beyond,' were the ancestors of Abraham.

It is recorded in the book of Genesis, attributed to Moses, before the composition of which no Scripture can be proved to have existed, that Moses wrote about Chedorlaomer and Melchizedec, both non-Hebrews, of whom he could only have heard by verbal tradition. The dualism of tradition among the Hebrews in the time of Moses is an historical fact, as implied by the book of Genesis. We submit that the two distinct traditions in Israel which referred to Hebrews and non-Hebrews, to Aryans and non-Aryans, stood in a certain connection with the two-fold tradition, traceable, according to our ethni scheme, to Mesopotamia since pre-Abrahamic times. Abram bowe

before the non-Hebrew Melchizedec, priest of the Most High, who offered him bread and wine; Aaron showed his respect for the tradition of the strangers, when with the elders he partook of a meal before the Lord with Jethro the priest of Midian, Moses' father-in-law. The elders of Israel seem to have formed an institution existing among Hebrews before the time of Moses, a kind of senate, whose members were possibly initiated in the secrets of ancestorial traditions transmitted among Hebrews since pre-Abrahamic times. With the mystery of initiation the seventy elders were connected by tradition in the apostolic age, according to a statement in the so-called Clementines.

Jewish theology had two branches, the one represented what was heard within a narrow circle, the other what was said in public. The verbal and secret tradition transmitted by and to those who had been initiated in the inherited ancestorial mysteries, was partly explained and applied to the exigencies of different times by popular writings. A holy and secret tradition was the source of Holy Scriptures. Only the Scripture explained by secret Tradition was regarded as the Word of God. The words of the so-called scribes, or rather of those learned in the deeper contents and meanings of the Scriptures, were more prized than the texts which they interpreted. To the dualism of secret tradition in Israel points the fact of a double presidency at the head of the secret society of the recognised interpreters or Targumists of the Scriptures, of the Sopherim, the brotherhood, corporation or guild of the Chaberim or associates. The succession of these learned duumviri who guided this secret society can be traced, by transmitted lists, from B. C. 170 to the beginning of the Christian era, to Hillel and his antagonist Shammai. From the recognized tradition or Massora was distinguished the dissenting tradition, called among other names the Merkâba, after the Rechabites or Essenes, and both the orthodox and the non-recognized party may have had its President. The doctrinal development in the Hebrew canon and also that in the Greek canon we have tried to explain by the gradual publication of what had been kept in secret by the appointed guardians of the distinct traditions, of the Massora and the Merkâba.

The recognized Masoretic tradition was taught by the three classes of Rabbis, those of the Rab, the Rrbbi, and the Rabboni, parallel with that of the three classes of Magi, the harbed or scholar, the mobed or master, and the destur-mobed or perfect master. Jesus was a Rabban or Rabboni, as he is called in the Gospel after John, that is, he was one of the 'perfect' masters or greatmasters who formed the first class of the Rabbis, corresponding to the destur-mobeds among the Magi. Jesus, who was repeatedly addressed as Rabbi, called Nicodemus 'master in Israel,' that is, a Rabbi, corresponding to the sec-

ond class among the Magi, the mobeds. It would seem that Jesus designated himself as member of a class when he said: 'We speak what we do know, and bear witness of that we have seen, and ye receive not our witness.' This position of Jesus among the acknowledged teachers may be explained as referring to a connection of Jesus with a secret tradition fully known only to the highest among the initiated, to the Rabboni in Israel. At all events it is a Gospel-fact, to which we again refer, that Jesus taught a secret tradition to his disciples. 'Unto you it is given to know the secrets (not mysteries) of the kingdom of heaven, but to them (to the people) it is not given.' 'Blessed are your eyes for they see, and your ears for they hear; for verily I say unto you that many prophets and righteous men desired to see the things which ye see, and saw them not, and to hear the things which you hear, and heard them not.' 'What I tell you in darkness speak ye in the light of day, and what is said unto you in the ear proclaim upon the housetops.' 'When they were alone' Jesus expounded all things to his chosen disciples, whilst to the people he spoke in parables, in a figurative language which required interpretation.

These secrets of the kingdom of heaven as taught by Jesus to his apostles, centered in the fact, till then hidden in Israel, that the Spirit of God has been and is in different measures in mankind, though unknown to misled humanity; that every man coming into the world possesses the germs of this enlightening Divine power, that the kingdom of God, the rule of the spirit is within man, is innate; on the tables of their hearts is the law written by the spirit, the seat of authority in religion is there. This spiritual religion, traceable to the East, as we pointed out in the Essay on the Kingdom of Heaven (Vol. XII, p. 304), was first taught by Zarathustra or Zoroaster, the prophet of Bactria, the greatmaster of Aryan tradition, the preacher of the Maga or 'spiritual power,' as recorded in the most ancient part of the Avesta-Zend, that is, 'text and commentary.' The 'kingdom of God' is there where 'the rule of the spirit is established'; the kingdom belongs to Ahura-Mazda 'the all-knowing spirit,' the living God, 'as far as it prospers through the good spirit' of which God is 'the Father,' the creator of 'those who are led by the inborn spirit,' the 'Father of Truth.' [1]

This doctrine of the good or 'Holy Spirit' must have formed the center of what Plato still called 'the genuine, pure and sublime magic of Zoroaster.' Fire was then, as later in the Christian Church, the symbol of the Holy Spirit. But when a hereditary priestcaste in West-Eran took the place af the Eastern Magi or firepriests among the Medes, this doctrine of the Maga seems to have been preserved only by a secret tradition, chiefly by the Magi of the first class, the Destur-

[1] Spiegel, Avesta, Yasna 31, 6; Haug to 33, 9; 43, 2.

mobeds. What the greatmasters among the Magi knew about this Oriental tradition must have been known to the greatmasters or Rabboni in Israel, to whom Jesus belonged. The central doctrine of Jesus was akin to, if not identical with the central doctrine of Zoroaster.

The key of knowledge had been taken away from the Israelites by 'the teachers of the law.' We interpret these words of Jesus as refering to thc fact testified by Scripture, that neither Moses nor the prophets until John, him included, had taught, as Jesus was the first to do in Israel, the presence of the holy Spirit in mankind. Joel had deferred to an indefinite future the outpouring of the Spirit of God on all flesh; Jeremiah had proclaimed that the days would come when the Lord would make a 'new covenant,' with the house of Israel and with the house of Judah, that he would put His law 'in their inward parts and in their heart' would he write it; He will be their God and they shall be His people, 'and they shall teach no more every man his neighbour and every man his brother, saying, know the Lord: for they shall all know me, from the least unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more.'

The high aim of Jesus was to proclaim and manifest by word and deed the religion of thes pirit, of an innate power, of the ingrafted word which, with the coöperation of man, is able to save the souls. New in this was only the attempt to popularize what had hitherto constituted the knowledge of those who had been initiated in the secrets of a verbal tradition of Oriental origin. Through the medium of the highest class among Eranian Magi, a member of the highest class of Jewish Rabbis proclaimed to the people, more or less in a figurative language, what Plato had called the sublime magic of Zoroaster, that is, the teaching on the spiritual power, on the rule of the spirit, on the kingdom which belongs to the all-knowing spirit, to the Father of the inborn spirit, through which God reveals mysteries to man, if he is led by that holy spirit. We submit that this religion of the Spirit, which can be traced back to Bactria, had been promulgated in Israel within a narrow circle of initiated as the recognised secret doctrine, the Masoretic tradition. What had been but partly made known to the people by Moses and the prophets, enlarged by Rabbinical literature, by the Targums or interpretations, yet not in such a manner that the spiritual principles to which the law had mysteriously pointed could have been fully acted upon. To do what had remained more or less of a riddle, how to carry out and thus to fulfil the moral injunctions of the Law and the prophets; not to destroy, or rather not to disprove the Law, but to unriddle and in this sense to fulfil it, this Jesus designated as his mission. What the Law and the prophets had prepared and mysteriously predicted would certainly come to pass, be accomplished. Whosoever shall by word and deed

convince men of the universal inner light on spiritual religion, 'shal be called great in the kingdom of heaven.'

We pointed out that the words of a prophet on the stone which the builders rejected, but which would become the headstone of the corner, have been explained by Jesus as referring to his time and as by him fulfiled. We have tried to interpret these words of Jesus by the fact indicated in Hebrew Scriptures, that the builders of the Jewish Church, Moses and the prophets, have rejected, because kept secret, the fundamental doctrine of the kingdom of God, the presence of the spirit in mankind. It was Simon Jonas who first understood that this 'stone' was by Jesus referred to the spiritual religion, who for this reason, we submit, called Simon by the new name of Cephas or Peter, the stone, after that Simon had called Jesus 'the son of the living God.'

The original words of Jesus which in Chaldean he addressed to Simon at or near Cæsarea Philippi, explain the connection of the name given to Simon with his confession, 'Thou art Cephas, and on this cepha,' later translated into Greek, 'Thou art Petros and on this petra I will build my church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' Our interpretation of the stone as a symbol of the kingdom of heaven, that is, of the Holy Spirit's rule in mankind, to which the prophecy on the stone in the book of Daniel seems to refer, we pointed out as confirmed by the Epistle of Peter, though we possess it only in a later recension. Here Peter is said to have called Jesus Christ 'a living stone, rejected indeed of men, but with God elect and precious.' Christians are called 'living stones, to be built up as a spiritual house for the holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ.'

We farther pointed out that Christ seems to have founded a spiritual authority among his followers, and that it had originally its center in Peter, who was at Rome for about two years, eight years after the crucifixion of Jesus, that is, between 41 and 44. We have submitted that Peter must then and there have presided over the college of Christian elders; these were laymen; but in no Scripture of the New Testament is a distinction made between presbyters and bishops. Even at the end of the first century, at the time when the first Epistle of Clement was composed, only presbyters and deacons or helpers are mentioned. The president of the college of elders or bishops had a position similar to that of the chief or president of the synagogue. There may have existed no essential difference between the two presidents. Though it cannot be asserted, we hold it to be probable, at least, that Jesus was called upon to interpret the Scripture in

the synagogue because he was recognised as a Rabboni or perfect master, as supreme interpreter or targumist of secret tradition. As president of the Christian college at Rome, Peter was certainly the highest representative of the secrets of the kingdom of heaven.

Entrusted by the Divine head of the Christian Church with the keys of the kingdom of heaven, Peter was in full possession of the key of knowledge which Jesus Christ wished to be restored to the Israelites and thus to mankind. Under existing circumstances, considering the now proved dualism of tradition in the apostolic age, which Peter knew to be represented on one side by himself, on the other by Paul, the secrets of the kingdom of heaven could then not be made generally known. But Peter we hold to have been by Christ appointed as the chief representative of a new, a universal and spiritual priesthood, he was, in the absence of his Divine master, the highest organ of human consciences, which are destined to become, by the influence of the Spirit, organs of Divine revelations, living stones, members of what the great apostle called the holy priesthood. Like Jesus, Peter must have looked forward to the time when all things shall have been accomplished which the Law and the prophets had only dimly indicated, when the universal church of Christ shall have been established round the head and corner-stone which was a marvel in the eyes of his apostles. Not till then, the time of the new covenant foretold by Jeremiah will have come, and every man will know God without being taught by man.

In this representative and typical sense, after the death of Jesus, Peter was the highpriest of the kingdom of God on earth, the bishop over the souls of men, the vicar of Christ. Yet we have no reason to assume that in the eyes of the public the former fisherman of Galilee ever ceased to be a layman. Though Jesus cannot in any way have connected the keys entrusted to Peter with a monarchial episcopacy formed after an analogy with the Jewish highpriesthood, we shall not be far wrong in asserting that Christ has not wished to exclude a future development respecting the outer form of the unparalleled position which he assigned to the apostle Peter. Whatever title might have been given him, we may assume that Peter and his successors were to be preservers of a secret tradition, which centered in the words which Jesus had whispered in his ears, and in those of the other chosen apostles.

The secret tradition of the Christian Church, assuming it to be a reality, must refer not only to the secret doctrine of Jesus, but to the unwritten tradition of the Jews, and to the earliest symbolisms, rites, and even doctrines of antiquity. This result, if proved, is so important that we must more fully refer to it. In our Essay on the Essenes or Jewish Dissenters, on their universalist branch in Egypt and their separatist and law abiding branch in Palistine (Vol. XII, p. 253), we

have pointed out the striking similarity between Essenic rites as well as doctrines and those of Brahmanic Būddhists, introduced into Egypt and other countries by the messengers or missionaries of king Asôka more than two centuries before the Christian era. Among the sovereigns of surrounding countries, mentioned in one of Asôka's stone inscriptions, is the sovereign of Egypt, to whom Būddhist missionaries had been sent, that same Ptolemy who summoned the Seventy to Alexandria for the purpose of composing the very free Greek version of the Hebrew canon called the Septuagint. In this Greek canon some essentially new doctrines have been introduced from an unexplained foreign source. Here we meet also with a systematic alteration of the periods in the earliest Scriptures attributed to Moses. For the period from the Exodus to the foundation of the Temple, in the fourth year of Solomon, the date given in the Septuagint is the fourth year after the death of Būddha, that is, instead of probably B. C. 971 the year 473, the date of Būddha's death death being 477. [1]

PERIODS.	HEB. TEXT B. C.	GREEK TEXT B. C.
Adam, creation,	4014	4620
Noah, the flood,	2360	2360
Abraham leaves Haran,	1993	1343
Moses, exodus,	1563	913
Solomon, foundation of Temple,	871	473

The possibility of chance coincidences being excluded, we can only explain this systematic alteration by the now proved introduction of Būddhism into Alexandria, from which it follows that the authors of the Septuagint, among whom we may reckon the great historian Manetho, were all aware of the exact date of Būddha's death. It may therefore be fairly assumed that this alteration of the Hebrew periods as fixed in the Septuagint had the object in view to indicate thereby to the initiated in the secrets of tradition, that Būddha, as if 'a greater than Solomon,' had laid the foundation of a spiritual temple for the worshippers of a higher religion than Judaism. We have pointed out (Vol. XII, p. 253) that in the principal book of secret tradition, in one of the Apocrypha appended to the Septuagint, in the Book of Wisdom, which has never been attributed to any other person than to Philo of Alexandria, the principal doctrine of the Indiam wisdom or bodhi on seven incarnations of celestial Būddhas, has been applied to Jewish history. Here seven of its greatest men are described as incarnations of the Divine Wisdom, which in the Book of Proverbs has been designated as an eternal person by the throne of God.

Whether or not Pythagoras (570–594?) was in India and directly or indirectly in touch with the religion represented by his great contemporary, Gautama Būddhi (+ 477), the name Pythagoras might have

[1] For Hebrew Chronology see Die Ueberlieferung.

. been formed after, or contained an allusion to the religious teacher or guru of Būddhism, to Būddh-guru. Josephus connneted the Pythagoreans with the Therapeuts, accordingly with Būddhist doctrines. Thus by a direct importation from India, which may have commenced before the reign of Asôka, that deeper knowledge or gnosis was imported into the West, which Philo applied to Jewish history. We believe to have proved, and it will be confirmed by Clement of Alexandria, that this gnosis was by Paul connected with original or prepauline christianity, in such a manner as to identify Alexandrian or Būddhist, that is, 'gnostic' christianity with the teaching of Jesus. The peculiar and to Jews new religious tenets of Philo must, we submit, be connected with the importation into Alexandria of Būddhist tradition centuries before his time. To this same source can be traced Philo's theory of a Divine being intermediate between God and man, the Logos or Memra of the prechristian Targum. Not the expected human Messiah of the Jews forms the Divine messenger or mediator of the promised new covenant, but a series of Divine men from heaven, being incarnations of the eternal and personal Wisdom by God's throne, form a bridge between heaven and earth. Every one of these incarnations of a superterrestrial Divine being by the side of God'sthrone, is according to Philo, an ideal man.

So closely is this fundamental Philonian doctrine allied to the very ancient Indian doctrine of seven Būddhas as incarnations of the Divine bodhi or wisdom, that Philo refers to the latter as the 'all-healing medicine,' and 'the healer' or Saviour of living beings. We have pointed out that Būddhism was in India called 'the best medicine' and the Būddha as 'the best physician.' Evidently for this reason, because of the connection of their rites and doctrines with Būddhism, the Essenes in Alexandria called themselves Therapeuts or physicians, which was also the meaning of the word Essai or Essenes. It is an incarnation of the eternal and personal Wisdom that, according to Philo, 'the wise man' by his actions is said to speak the word of God. The leading men of Jewish history, explained by Philo in the Book of Wisdom as such incarnations, proclaimed the Word of God. Philo held that no inspiration is possible without such incarnations of the eternal and personal Wisdom by God's throne. Philo and his successors recognised only such a transcendental evolution of man's moral life ; they all denied, nobody more explicitly than Paul, the principal doctrine of Jesus Christ about the presence of God's Spirit in mankind. This we believe to have proved. Alexandrian or gnostic christianity, in essential points allied to a Būddhism imported centuries before the Christian era, is directly opposed to the teaching of Jesus. Philo was not a disciple of Jesus, his contemporary whom he never mentions ; but Philo was a forerunner of Paul, as had been Stephen and John the Baptist, the latter of whom Jesus designated to

be less than the least in the kingdom of heaven, therefore not one of his disciples. Through the Būddhism which the Essenes represented and applied, the Alexandrian school has originated the dualism of tradition in the apostolic age; it has introduced gnostic Christianity.

The initiated in secret tradition among the early Christians must have known that Jesus and his chosen apostles did not recognise the gnostic teaching of the Alexandrian church which was always opposed by the church at Jerusalem, for which reason the Essenes, or promulgators of the Būddhist gnosis, were regarded as Jewish dissenters. With these Essenes we have tried to connect John the Baptist, Philo, Stephen, Paul and his followers. What unites all these teachers of a new Messiahship is the doctrine of an Angel-Messiah, of the Angel who went before and followed the Israelites in the wilderness, whom the prechristian Targum had designated as the Word of God or Memra, as the Angel by God's throne, as an incarnation of the Divine, eternal and personal Wisdom in the Book of Proverbs. Stephen indicates that this Angel was Jesus, and Paul explains that the Angel of the Lord mentioned in Exodus is Christ, whom in a figurate passage he calls the Rock. We shall point out further on as already stated, that the 'spiritual gift' which Paul promised to give to the Romans is explained by Clement of Alexandria as a verbal tradition which had been secretly promulgated in Israel, as the gnosis imported by Paul to Rome. Of this gnosis the apostles at Jerusalem knew nothing, according to Origen. The dual of tradition in the apostolic age, thus admitted by these learned Fathers, we have confirmed by a comparison of the Gospels with the Epistles of Paul, whereby we explained Paul's theory of the third day according to the Scriptures to be unhistorical and opposed by the tradition of the twelve apostles as recorded in the first three Gospels. Suffice it here to observe that the amalgamation of these two irreconcilable traditions was held to be necessary for the establishment of unity by uniformity in the Christian Church. By this amalgamation of antignostic and gnostic traditions the New Testament has been composed in the form we possess it, with the full knowledge of the Popes in the early centuries.

What were the consequences of this amalgamation of doctrines of Jesus with gnostic doctrines of Paul, this dualism of tradition in the apostolic age? Let learned Fathers of the Christian Church give the answer to this question.

Origen confirms the assertion of Celsus, whom he constantly opposes, that Christian teachers urged the people to believe in their doctrines 'without investigation.' He writes: 'We confess we direct the multitude to believe without reasons.' His younger contemporary bishop Synesius designates 'the endarkening of the truth' as the task of the initiated in Christian mysteries, that is, in secret tradition. He would remain a philosopher, 'but a priest to the people, who if he had

been initiated in the mysteries would be 'indignant about the deceit.' Eusibius, the bishop and historian writes: 'Here it may be right and suitable to deceive those who wish to be deceived.' He not only connects the tradition recorded in the Gospels with the ancestorial tradition of the Essenic Therapeuts of prechristian time, but he identifies rites of the prechristian church in his day with those of the universalist Essenes. At the beginning of his church history he explains that the teaching of Jesus Christ had been neither 'new nor unusual,' and had no 'new origin,' that it had in nowise differed from that of 'other men.' Shortly after the advent of the Saviour had been proclaimed, a 'new nation' suddenly sprang up which was always supported by the power of God. But the rites, the conduct and the maxims of piety among this people had not been 'lately invented, but they were founded, we may say, by the Deity in the natural intuitions of pious men of antiquity, since the origin of our race.' Thus also Augustine points to the continuity of Divine influence and to the connection of different religions. 'What now is called the Christian religion has existed among the ancients, and was not absent from the beginnings of the human race, till Christ came in the flesh, from which time the true religion, which already existed, began to be called the Christian.' [1]

By these most important patristic statements the amalgamation of unorthodox Essenic tradition with the very Gospels of our canon is asserted and thus, we submit, the engrafting of Būddhist tradition on the Gospel records transmitted to us. What was it which permitted Augustine to say that the true religion existed before the advent of Christ? We shall now try to establish the fact that solar and astrological symbolism, according to the uncontrodicted but misunderstood Bible-records, formed the link between prechristian and Christian religions. They all were, if rightly understood, natural religions, that is, in the words of a careful observer, 'such ethical and spiritual beliefs or emotions as are excited in our minds by reflexion upon the Universe, and upon the life existing therein.'

As Moses used the figurative form because this had been done before him, a tradition transmitted by Maimonides of Cordova (+ 1203), the universal church under its new name was bound to reduce to 'reasonable principles' the transmitted mysteries which to the people were interpreted in a figurate or symbolical sense requiring explanation. Even Origen confesses that he could not assert to understand in their full and real meaning even the parables of the Gospels and the sayings of the apostles. It seems to have continued to be an axiom in the Christian as in the prechristian church that secret tradition is the

[1] Orig. contra Celsum I, 10, 12; Aug. de civ. dei. I, 13, 21; Eus. retr. præp. XII, 30; Maimon. Mose Nev. I, 17; Eus. h. e. I, 4; Aug. I, 13.

key to the deeper knowledge or gnosis recorded in the Scriptures. If it can be proved that the figurative form in which the prechristian church indicated its doctrines had for its principal basis solar and astrological symbolism, this symbolism must have formed the basis of secret tradition.

The narrative in Genesis on the fall of the first man is followed by a mysterious statement of a future deliverer, as the first Messianic prophecy. This figurate record about the woman and child opposed by the old serpent, the Devil, we have ventured to interpret as having originally referred to relative positions of the star-sign of Virgo and the star-figure of the Serpent (see plate to Vol. XII, pp-291-296). Another figurative statement in Scripture attributed to Moses, and which the initiated in the mysteries of secret tradition must have interpreted, we submit, by a solar, if not an astrological symbolism, refers to the Divine presence in the midst and above the two cherubim at the two ends of the ark. In a later Essay on ' Three Persons and One God ' this symbolism, hitherto unexplained, will be connected with Abraham's recorded vision of three celestial persons, and both these narratives will be explained by the daily threefold manifestation of the sun. Again, it is proved that the so-called patriarchs from Adam to Noah, like the ten antediluvian heroes of the Babylonians from Alap-Ur to Sisuthrus, were originally connected with the first ten signs of the Zodiac, from Tauras to Aquarius (Vol. XII, p. 253). Is it possible that, like the Hebrew patriarchs before the flood, those from Abraham to Joseph are best explained by tribal traditions rather than by family traditions, and that the transmitted twelve sons of Jacob, like those of Ishmael, have been by the initiated in the mysteries of tradition identified with the previously existing twelve tribes, and connected with the signs of the Zodiac, as were the labours of Hercules ? We now inquire whether the records about Abraham's descendants, which are attributed to Moses, can be so explained so as to refer to a distinction of races in the families of the patriarchs after the flood. If so, such distinction of races would point rather to tribal than to family traditions.

Abraham.

Dark colored tribes.	Light colored tribes.
Hagar, the handmaid.	Sarah or Sarai, ' the princess.'
Ishmael, marries a Hamite.	Isaak and Rebekah.
Esau. marries Mahalath, daughter of Ishmael and other Hamites.	Jacob. marries
Leah (Silpah, Bilhah).	and Rachel.
The ten elder sons of Jacob.	Joseph and Benjamin.

The race-dualism thus mysteriously indicated, showing a minority of the light-colored races, to which all the patriarchs are said to have belonged, best explains the 'two nations' in the womb of Rebekah, connecting Esau with a dark-coloured, and Jacob with a light-coloured tribe. Also the double race gives a more probable interpretation than that generally accepted of the hostility between the elder and the two youngest sons of Jacob. From a dualism of race among the tribes, to which the person or the tribe called Abraham became connected, an unexpected light is thrown on Joseph's dress, which by its name points to a tunic reaching to the extremities so as to cover the ankles, and with sleeves and ornamented borders. Such a dress was worn by youths and maidens of the rich classes. It was the dress of David's daughter Thamar and all unmarried daughters of kings in Israel. The youths of Roman nobility were likewise distinguished by a similar dress. The race dualism thus indicated may have led to caste-organizations, but of such we could not expect to find a mention in Hebrew history.

The so-called patriarchs from Adam to Noah are now proved to be as unhistorical as the mythical antediluvian kings from Alorus (originally from Alaparus) to Sisuthros in the earlier and parallel account of the Babylonians. Like these ten Babylonian kings the ten Hebrew patriarchs have been in such a manner connected with successive signs of the Zodiac as to show that the existence of these signs was known to have preceded the recorded births of the patriarchs. This we have confirmed by the fact that the eighth Hebrew patriarch from Adam is called Methuselah, literally 'the man armed with an arrow,' and that this patriarch corresponds with the representation of the eighth sign of the Zodiac, reckoned from Taurus, that is, with Sagittarius. Nobody will assume that the eighth sign of the Zodiac received its name after Methuselah. We have pointed to the connection of the ten Babylonian kings before the flood, as also of the first ten months of their year with the first ten signs of the Zodiac, and with these, we can now assert, were indubitably connected the ten patriarchs of the parallel and later account in Genesis. These astounding facts, hitherto overlooked, lead to the question whether the twelve sons of Jacob, transmitted by recorded Jewish tradition, if they existed, can have been the ancestors or merely the leaders of the previously existing twelve tribes.

On the supposition that the transmitted twelve sons of Jacob p re ceded the twelve tribes, it would be difficult to explain the absence of the tribe of Levi at the time of the Exodus, or the fact that in the transmitted order of Israel's camp no place has been assigned to Levi. Moreover, Levi is first mentioned in connection with a deed of shame committed on Leah's daughter Dinah, a narrative the historical basis of which has been explained by the amalgamation of Sichemites with

Israelites, which has certainly taken place. Again, none of the twelve tribes was called after Joseph, but two of his sons, Ephraim and Manasseh, are said to have given their names to tribes. It follows from this that the twelve tribes were not descended from the twelve sons of Jacob.

Jacob is transmitted to have referred to Reuben his firstborn as 'the commencement of my strength, who overflowest like water.' Can it be made probable that Jacob has mysteriously connected his first son with the commencement of the sun's increase of strength at the time of the winter solstice, that is, with the most ancient sign of the Zodiac, with Aquarius? The representative of Jewish tradition, Ibn-Ezra, has connected Reuben with this sign and with the commencement of the year, although it was not reckoned from the winter stolstice except in postmosaic times. Moses transferred the year's commencement from the spring equinox to the autumn equinox, therefore he cannot have regarded the winter solstice as the beginning of the year. Does it follow from this that Moses cannot have composed the narrative on Jacob's blessing? Ezekiel's implied connection of the year's commencement with the winter solstice renders this conclusion at least probable. As in the narrative of Jacob's blessing, so Ezekiel has connected the first and second mysteries of the four faces of each of the beasts or cherubim in his vision with the two solstices, with the man and the lion, with Aquarius and Leo, whilst the first and third of the cherubim's faces are by the bull and the eagle referred to the most ancient signs of the equinoxes, for the star-figure of the eagle is placed opposite to the sine of Taurus and in front of the star-figure of the serpent and the sign of Scorpio. These four marked respectively the solstices and the equinoxes in the time before Abraham only, from about B. C. 4396 to 2036. With the same most ancient signs of the solstices and of the equinoxes are connected the four beasts in the Apocalypse, which are identical with the four cherubim in Ezekiel's vision, except that in the former each of the beasts is not four-faced but has a single face. Before the time of Ezekiel no Hebrew has connected, directly or indirectly, the commencement of the year with the winter solstice, yet this is done in the transmitted narrative on the blessing of Jacob, wrongly attributed to Moses. Was it composed in the time of Ezekiel, before which the Scriptures to Moses were not written in the form transmitted to us, according to the epoch-making discoveries of Wellhausen and others? We hold it to be certain that the blessing of Jacob was composed about the time of the return from Babylonia.

As the author of the narrative on Jacob's blessing has connected four sons of Jacob with the solstices and the equinoxes of preabrahamic times, so the record on Israel's encampment in the Book of Numbers, evidently derived from very ancient and historical tradition, places

the four leading tribes of Israel towards the East and West, the South and North, thereby seeming to imply that the tribes of Israel were connected with the cardinal signs of the Zodiac. As already stated, Ibn-Ezra has conncted the firstborn of Jacob with the sun in the sign of Aquarius, with which the yearly overflowing of the waters of the flood was connected, for which reason Aquarius was represented as a man pouring out water in the direction of the southern pole. This representative of Jewish tradition states that on the standard of Reuben 'the man' has been represented, that is, Aquarius the sign of the winter solstice, that on the standard of Judah the lion of the spring equinox was represented, on that of Dan the sign of the summer solstice, on that of Ephraim the sign of the autumn equinox. It is remarkable that, according to the order of Israel's encampment, the leading tribe Judah is connected with the most ancient beginning of the year among the Hebrews with the spring equinox, with Tauras. This is a strong reason against the historical veracity of Reuben's connection with the much later beginning of the year at the winter solstice, with Aquarius. Centuries before the transmitted death of Jacob (B. C. 1763?), Aries had taken the place of Taurus, and centuries before his birth (B. C. 1905?) the camp order of twelve Hebrew tribes can have existed, and tribal tradition have referred to it. The statement of Ibn-Ezra that four sons of Jacob, not the four leading tribes, had on their standards figurative representations of the four cardinal signs of the zodiac may have originally referred to the four leading tribes, and was perhaps derived from the Egyptian legend transmitted by Plutarch, that at the beginning of the sun's yearly evolution Osiris divided his army into (four?) different sections and gave them standards with holy animals depicted upon them.

Four tribes in Israel's camp, as also the four cherubim in Ezekiel's vision and four sons of Jacob in the non-mosaic narrative on Jacob's blessing, have been connected with the most ancient four cardinal signs of the Zodiac. These facts seem to imply nothing less than that the existence of the transmitted twelve sons of Jacob has become doubtful, and that the biblical account about the patriarchs from Abraham to Joseph may be more or less connected, as with a dualism of races, so with solar and tribal tradition, recorded in the not strictly historical form of a family history.

This statement will be opposed by prejudiced criticism. It will be said that if this were true the collected Scriptures forming the Bible, unless interpreted in harmony with scientific investigations, would have to be regarded as the most misleading book ever written, not as composed by such men who 'spoke from God, being moved by the 'Holy Ghost.' But 'great is the truth and it will prevail.'

It is a striking confirmation of the extensive use made of solar

symbolism in the records of Jewish history that, as attested by Philo and Josephus, the seven lamps of the candlestick in the sanctuary according to the deeper meaning or gnosis, symbolized the sun, moon and five planets. The prophet Zechariah saw in a vision how the oil by which the seven lamps were fed flowed from a pot, possibly the golden pot of the manna ; this pot of the vision exactly corresponds with the Samudra-pot at the Oriental Soma-sacrifice. In evident connection with the seven lamps of the sanctuary, seven candles are placed on altars in Catholic churches ; sometimes the one in the center is higher than the others, and in its place or before it a cross or a lamb is represented. As the central lamp of the candlestick symbolised the sun and also the Word of God, according to the transmitted gnostic interpretation, so the central on the altar was referred to Christ as the sun of sighteousness and the Word of God, In the Apocalypse Christ, the Word of God, is described as walking in the midst of seven golden candlesticks, and as holding the seven stars in his hand. These probably referred to the Pleiades in Taurus, and thus to the spring equinox, with which the Messiah was connected. We have pointed out the original solar meaning of the Passover, that is, of the sun's passing over the equator at the spring equinox, on which occasion, at the extremely ancient Mithras festival, a young ram, a lamb was sacrificed probably in honour of Aries, the zodiacal sign which then marked the equinox (Vol. XII, p. 330).

This symbolism of the seven lamps and of the seven candles stands in unquestionable connection with the seven priests of the the Oriental Haôma or Soma-sacrifice, in the midst of whom stood Nestri, who addressed the Deity. Also the seven stones of the Babel tower referred to sun, moon and five planets, the central story being dedicated to the sun. With the same solar symbolism may be connected the Assyrian representations of the tree of life, having three branches to the right and to the left of the central branch or stem.

The institution of the Sabbath, among Hebrews perhaps introduced by Moses, was originally a Babylonian institution, the Sabbatuv or 'day of rest,' which has been traced to times preceding Abraham's leaving Haran. The sanctity of the number seven seems to have been derived from the seven days between the two phases of the moon, and if so it had an astrological origin. In Babylonia the 7th, 14th, 25th, and 28th days were held to be unlucky. for which reason the judges forbade every kind of work on those days. The weekdays were named after the sun, moon and five planets, and this astronomical symbolism became an astrological one when of the seven planets that of the first hour of the day became the lord of the same. Orig inally the Sabbath of the Babylonians was dedicated to Saturn, to the then most distant planet, the highest planet to the highest god.

The solar symbolism of the originally Assyrian Deity Yao-Jehovah, in the form of Yau, can now be rendered probable. As was revealed to Moses, the name Jehovah had been unknown to Abraham, and this Deity was by David connected with the sun. In a Psalm he describes Jehovah as riding on the cherub, the Assyrian kirub or bull, that is, we explain as riding on the Hebrew cherub, on the most ancient spring equinoctial sign of Taurus. Representatives of Ahura-Mazda were on monuments shown to ride on a bull. Moreover, the mysterious symbol of the Alpha and Omega, or the A and O, which in the Apocalypse is attributed to God and to Christ, we maintain can only be explained as referring to 'the first and the last' sign of the Zodiac, to Taurus and Aries, the Alap and Oin (later Ain), that is, to the two most ancient spring equinoctial signs. In consequence of the precession of the equinoctial points, Aries took the place of Taurus, therefore with the symbolism of the Alpha and Omega Christ as well as Jehovah could be connected. The former was thus designated to have taken the place of the latter, Christ to have become the vicar of Jehovah, to have become a God. By the precession of the equinoctial points we believe to have explained the myth according to which the place of Ahura-Mazda, as the first among the 'watchers' or archangels, was taken by an angel whom God chose, called in the Avesta-Zend Sraosha, that is, 'the Saviour.' This Angel-Messiah became the vicar of God, who, on God's retiring from the government of the werld, as symbolized by the precession of the equinoctial points, led the combat between good and evil, revealed the Word of God and had power over life and death. This Angel of God is called 'the Holy One' and was born of a virgin; he personified the 'Holy Word,' and seems to have been regarded by Eranians as 'the good Spirit,' the 'spirit of righteousness' and the 'spirit of truth.' This astrological and solar myth of Sraosha, the virgin-born angel and vicar of God, the Saviour, it would be difficult entirely to separate from the recorded traditions about the virgin born Būddha and the virgin-born Christ.

In Būddhist Scriptures it is recorded that Gautama Būddha was born on the eight day of the second month of the year which was reckoned to have commenced on the seventeenth of our November, at the time of the midnight culmination of the Pleiades, that is, on the 25th of December, on what astronomers would call the sun's birthday. At midnight during the Isis-festival, from the 17th to the 19th Athyr, on the third day, Osiris was proclaimed to have been found again, and on 'the 17th day of the second month' Noah is recorded to have entered the ark. Other Deities, such as Mithras, Horus, Krishna, and Bacchus, were said to have been born at the time of the sun's entry into the winter solstice on our Christmas day. Knowing what use had been made of solar symbolism by the prechristian

church of most ancient historical times, the early members of the Christian Church could not do otherwise than to connect it with the solar path of the recorded events, and doctrines of that true religion ' which had existed before.' As the four leading tribes of Israel, if not four sons of Jacob, had been mysteriously connected with the four principal signs of the Zodiac, with the equinoxes and the solstices, so Elizabeth and Mary, John and Jesus were as poetically as reverently connected with these ever-returning phenomena of nature, in such a manner as to indicate a period of nine months between the conception of the mothers and the births of their sons. Luke's statement that six months elapsed between the annunciations by the Angel to Elizabeth and to Mary establishes the fact that the fixing of the four principal festivals, as indicated by the Roman calendar of our days, dates from the first century.

What does the statement mean that has been transmitted by bishop Synesius, Origen's contemporary, that the priests were instructed to deceive the people? What grave reasons must have had Eusebius, the bishop and church historian, to consider it ' right and suitable to deceive those who wish to be deceived '? We cannot hesitate to assert, as Origen did, who was accused by Celsus of such misleading conduct, that the authorised deceit of the people by the church consisted in teaching them to believes what their teachers knew not to be the truth, the whole truth and nothing but the truth. Eusebius and Augustine publicly admitted in writing the direct and absolute connection between the prechristian and Christian Church, their essential identity and merelynominal difference. The letter of ' holy ' Scripture was held not to be true unless it could be interpreted aecording to the deeper knowledge or gnosis known only to the few initiated in the mystsries of tradition. These fulfilled their task by endarkening the truth, the people were deceived and they would have it so. This keeping back of the key to the proper interpetation of Scripture, the direct connection of this key of knowledge with solar and astrological symbolism, led to the promulgation of dogmas which can be even now declared, on the safest evidence, not to be based on history or to have originated in any kind of Divine revelation.

The key of knowledge which Jewish lawyers had taken away from the people had become the key to secret tradition, which from the earliest historical times had centered in the connection of moral ideas with natural phenomena. As this connection between dogma and natural religion was not known to the people, these could be easily deceived, as early Fathers declare them to have been taught to regard as supernatural, as revealed religion, what was in fact natural religion, in Israel as among other nations. This natural religion was ' the true religion ' which had existed before the coming of Christ in the flesh, as asserted by Augustine, and which was called by the new

name of the Christian religion, though it was, as explained by Eusebius, neither new nor unusual, not differing from the teaching of other men. Yet on the basis of natural religion, that is, we repeat it, of moral and spiritual beliefs or emotions excited by man's reflection on the universe, different conceptions would arise, according to whether the unity of the universe was believed in, or an essential distinction was asserted between a material and a supposed non-material or spiritual world. Whatever secret tradition existed at the beginning of the Christian era, we submit, must have consisted in an amalgamation of two distinct traditions, neither of which was transmitted in a historical form.

Suffice it here to refer to the chief results of our investigations respecting the origin of that amalgamation of two irreconcilable traditions, that on aboriginal and that on Pauline or gnostic christianity which has led to the compoistion of the New Testament.

Centuries befcre the Christian era Büddhism was introduced into the West, chiefly in Egypt and Palestine, where were founded, about B. C. 150, the two branches of the catholic and of the separatist Essenes, for the adaptation to Jewish history of Büddhist rites and doctrines, which Eusebius asserts to be identical with some of those of the Christian church, and with the principles enunciated in the very Gospels of the New Testament. This so-called deeper knowledge or gnosis, first propagated in Israel by Jewish dissenters, was not recognised by the Jewish church or by Jesus Christ, and yet Paul introduced it into the church at Rome as 'a spiritual gift,' of which, according to Clement of Alexandria and Origen, the apostles at Jerusalem knew nothing. It was by Philo, by John the Baptist, the law-abiding Essene, by Stephen, Barnabas, Paul and Apollos that the new and unauthorised doctrines were applied, first to Jewish history then to the Christian church. The peculiar doctrines of Paul and his followers on the eternal Christ as the Angel-Messiah, on his incarnation, sacrificial death, visible resurrection and ascension, as also the recorded miracle of the Pentecost, of which Paul can be asserted to have known nothing, are all based on Paul's theory about 'the third day according to the Scriptures,' now proved to have been unhistorical by a comparison of the first three Gospels with the Epistles of Paul. Every one of these doctrines is contrary to the teachings of Jesus Christ.

The amalgamation of two distinct doctrines in the New Testament, proved by the right interpretation of the Acts of the Apostles, receives its final confirmation by the lately made and uncontradicted discovery of a double authorship of the Apocalypse, hitherto said to have been the revelation of the apostle John.

The Apocalypse does not represent the doctrines of Jesus, but consists of a combination of two Scriptures of which the elder and anti-

pauline one, perhaps composed by the Jewish Gnostic Cerinthus, represented the Messianic expectations of law-abiding Essenes; this Scripture was corrected and enlarged by a Paulinian writer in the last years of the first century. The two Scriptures which form the Apocalypse (Vol. xii, p. 237) represent the doctrines of gnostic Christianity, the one in the form of law-abiding, the other in that of universalist Essenes, or Jewish dissenters. The Popes of the early centuries knew all about the dualism of tradition in the Apostolic age; that it was caused by the opposition of Paul's gnostic doctrines, of Alexandrian and Būddhist origin, to the doctrines of Jesus and the apostles at Jerusalem, to that aboriginal or prepaulinic Christianity which, unopposed by the Gnosis, existed only about eight years after the crucifixion of Jesus. Yet, for the sake of peace, early Popes authorised that amalgamation of irreconcilable traditions which has been transmitted as the New Testament. Unless our new assertions be disproved according to the principles of scientific historical criticism, it will follow that the essential result of secret tradition has been what bishop Synesius called the endarkening of the truth. In the words of Cyprian (+ 258) 'tradition without truth is the antiquity of error.' Secret tradition in the Christian church has certainly not been without truth, but was of the truth as promulgated by Peter?

By assuming an institution of secresy, carried on from the Jewish church to the Christian church, the silence of the Fathers could be explained on the dualism of tradition in the apostolic age, the existence or which can be no longer denied. Assuming the existence of a secret tradition in the Christian church verbally transmitted, all the initiated in secret tradition were bound to secresy by the 'disciplina arcani' or 'fides lilentii.' The celebrated statements of Irenæus, bishop of Lyon, from 177 to 207, which we know only in the Latin translation of the Greek text, testify that the apostolic tradition, whatever its secrets were, has been preserved up to his time. It came from the apostles and was being preserved 'by means of the successors of bresbyters (or bishops) in the churches.' Irenæus holds this tradition to be that of 'the very great, the very ancient and universally known church founded and organised by the two most glorious apostles, Peter and Paul. For it is a matter of necessity that every church should agree with this church, on account of its preëminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved coutinuouly by these (faithful men) who are everywhere.'

These faithful men, who from generation to generation preserve the apostolic tradition, can they have been by Irenæus identified with stewards of the mysteries of the kingdom of heaven, such as existed in and before the apostolic age? If so, they were of necessity faithful to their oaths to keep secret what had been intrusted to them as a

secret. These mysterious words 'propter potiorem principalitatem,' which in the original Greek have not been transmitted to us, we cannot refer to the political position of Rome as the imperial city, though this was the explanation given by the fourth council, for the obvious reason, we submit, of not referring to secret tradition. If these faithful men, who were everywhere in the 2d century, have been by Irenæus regarded as representatives of Rome's preëminent authority, whether or not derived from secret tradition, that privilege of the church at Rome must by him have been traced back to Peter, the possessor of the keys, therefore the principal representatives of the secrets of the kingdom of heaven which Jesus Christ had whispered into the ears of his disciples. Was that high privilege of Rome's authority by Irenæus traced likewise to Paul?

About twenty years after Peter's stay in Rome between 41 and 44, as we hoped to have proved, Paul brought to the Christians there what he mysteriously calls 'a spiritual gift of grace.' The meaning of these words has been explained as follows by Clement of Alexandria and Origen. Paul personally made to the Romans 'a gnostic communication' of these things 'which are contained in a secret,' that is, of the unwritten tradition transmitted among Hebrews, and which is shown only to few. 'For those who have merely tasted the Scriptures are believers, whilst those who having advanced farther and become correct expounders of the truth are Gnostics. Clement writes that Christ is the teacher who 'teaches the Gnostic by mysteries.' In the middle of the third century Origen added to this statement that the twelve apostles knew nothing of this deeper knowledge or gnosis so long as the Lord was with them; and that Jesus Christ postponed the task of telling his disciples the 'many things' they were then not able to bear, that he deferred this supplementary teaching to the season which followed his passion and resurrection. Paul must have held that this later revelation of the Gnosis by Jesus was the Gospel of which he wrote that it should be revealed afterwards. We have the higher authority of these learned Fathers of the Alexandrian Church for the central point of our synthesis, that there was an essential difference of doctrine between the teaching of Peter and that of Paul. But being bound to keep in secret the existence in the apostolic age of two traditions opposed to each other, these Fathers explained them to have been both revealed by Jesus at different times, before and after his death respectively. Thus instructed in the Gnosis by the risen Jesus, it was held Paul could make a 'gnostic communication' to the Romans. The twelve apostles, who had not received this gnostic instruction so long as the Lord was with them, might or might not have received this supplementary revelation directly from Jesus after his passion and resurrection, or they might have accepted it from Paul. By a new argument, derived from

a comparison of the first Gospels and Paul's Epistles, we may assert to have proved that the central doctrine of Paul's Gospel, that on the resurrection of Christ on 'the third day according to the Scripture,' was opposed by the teaching of the twelve, according to the Passover narrative recorded in the Gospels after Matthew, Mark and Luke. Origen's statement is thus confirmed by the New Testament that the apostles at Jerusalem knew nothing of this 'gnostic communication' which Paul made to the Romans.

If Peter was in Rome between 41 and 44, he had certainly brought the secret teaching of Jesus from the Lebanon of the Capitol. It cannot be proved that he then and there published it, or that he instructed some persons chosen by him to preserve through secret tradition the secrets of the kingdom of heaven. It is proved on the authority of the Alexandrian Clement and of Origen,[1] we repeat it, that Paul introduced into that city of the world an essentially differeent Gospel which these Fathers of the church designated as a deeper knowledge or gnosis not understood by the twelve apostles. Of course the Petrine Gospel and the Pauline Gospel were both preserved in Rome, whether or not by secret tradition. If they have been and are the principal organs of a secret tradition, its contents must have referred to that dualism of apostolic tradition asserted by Fathers of the church, and which it was our object to prove. The amalgamation of these two irreconcilable antignostic and gnostic traditions had not been completed in about 156, when Pope Anicetus opposed the tradition personally represented by Polycarp, bishop of Smyrna and disciple of the apostle John, and when this bishop of Rome declared, as testified by Irenæus, and that he was bound to maintain the tradition of the elders who preceded him. That this Pope represented, respecting the latter rite and the doctrines connected with it, the Paulinian as opposed to that of the twelve, we have tried to prove. It is certain that Paul as well as Peter consecrated bishops, and Eusebius states that all bishops at Jerusalem were Jewish Christians. As such they must have been opposed to Pauline or Gnostic Christianity. It cannot be asserted to be a historical tradition that Peter placed Cletus, successor of Linus and bishop of the Paulinian party, at the head of the Jewish Christian party, and that the Roman Clement, the first bishop and Pope of the united Christian churches in Rome, was the friend and collaborator of Paul.

Irenæus must have traced back the preëminent authority of the Church at Rome, whether or not he explained it by tradition, to Paul as well as to Peter, for he states that this church was founded and organised by these most glorious apostles. But no word of his excludes the fact attested by the Alexandrian Clement and by Origen that

[1] Clem. Stromata, V, 10; V, 162; Orig. contra Celsum, II, 20.

Paul brought to Rome ' a gnostic communication,' a secret tradition promulgated among the Hebrews, and not recognised by the apostles at Jerusalem. We can now assert that this secret and gnostic tradition, partly of Būddhist origin, was that of the the Essenes, of Jewish dissenters. Peter and Paul founded and organised the Church at Rome at different times and on the bssis of two distinct traditions, one antignostic and one gnostic. The preëminent authority of that Church must therefore by Irenæus have been traced back to a dualism of tradition, though, for the sake of peace, he avoids to refer to it.

We hold it to be provable for the unprejudiced and duly instructed seeker of the truth, as it was proclaimed by Jesus, that the present religious education among those who call themselves Christians, whether Catholics, Greeks, or Protestants, is in essential points directly opposed to the teaching of Jesus Christ by his words and deeds. For the so desirable non-continuance of such misleading and truth-destroying errors we can see but one way. Only by Biblical words, taken in their literal sense, ought elementary Christianity to be explained to the young, leaving it to later instruction, not later than at confirmation, to explain on whose authority certain words recorded in the New Testament, were spoken, and what was their meaning. On such a distinction of elementary and supplementary religious teaching, for those who are willing to receive it, a reconstruction of ecclesiastical authority may become possible on a democratic basis, and yet in harmony with the rightly interpreted confession of Peter and of the keys entrusted to him.

Why should not all religious communities in the world, the congregations of all who claim to form part of the Church in its broadest and universal sense, be acknowledged as self-responsible by the acknowledged visible Church, by a successor of Peter? Why should not humanity be gathered together by the most ancient and hereditary representative of the Christian Church, which, according to Augustine, had ' no very origin,' and was in the same sense ' the truer religion ' than that church which preceded it? Under the guidance of freely chosen representatives, priests or laymen, the members of all religious communities might become duly qualified to form that ' spiritual priesthood ' to which humanity is called. Thus from time to time those dogmas might be fixed, differently in different churches, which according to the knowledge and conscientious convictions of spiritual teachers ought to be taught in the churches and schools which they represent. In the entire visible church, held together by unity without uniformity, in course of time might be recognised One Flock and One Shepherd. On such a basis the peace of religions might be established, and the gradual discovery of the truth rendered possible.

The Protestant theory of a literal and plenary and Divine inspira-

tion of the Bible, which transmitted collection of Scriptures is asserted to be, from Genesis to the Apocalypse, the infallible Word of God, stands condemned by these records themselves when impartially and carefully examined with reverence and in the light of scientific investigation, by which alone the limits of revealed truths can be discovered. Revealed religion in the Bible must be from time to time, as clearly as possible defined by canons of interpretation, by a progressive scientific religion. The Scriptures must again and again be put to the test of critical examinations in order to be thereby enabled to set apart a few utterances from the past, principally of a prophetic nature, which can rightly claim to be inspired by an authority higher than human. But to insist on the teaching of Christian religion according to the Bible as interpreted by the Creeds of the Church would be to impose religious tests, and to render impossible a spiritual union without nniformity. Such narratives in Scriptures forming the New Testament, not to mention others recorded in the Old Testament, such as those referring to the incarnation, the baptism, the atonement by blood, the visible resurrection and ascension of Jesus Christ, as also to the Pentecostal miracle, narratives in a certain sense, these indeed belong to the weightier matters of the New Testament. But nevertheless they are legends which have been proved, on what we consider irrefutable evidence, to be connected with methodically invented compromises, to be, in part, cunningly devised fables. The truth connot be farthered by the theory that the Holy Spirit, the assumed inspirer of all the Scriptures collected in the Bible, whilst leaving intentionally obscure and doubtful all human interpretations of what is wrongly called Holy Writ, has fully laid down at all times, in Scriptures revealed during an assumed limited period of inspiration, what is needful for the salvation of man. Such doctrine ought to be no longer taught in churches and schools. It would have been better to have left the so-called infallible church, but in fact very fallible, where it stood before the Reformation of the sixteenth century than to have substituted for it a so-called infallible book. Yet even more misleading than the Protestant interpretation of the Scriptures in the Bible is the blind acceptance, ' without investigation,' of long-descended creeds, transmitted by a supposed infallible church which as lately asserted by a Protestant statesman, has been founded by a commission from Christ ' as a visible and organised society.'

It is impossible to connect with Christ's permanent spiritual presence, promised wherever two or three are gathered together in his name or spirit, the dogmatic developments acknowled by the church, and which culminate in the doctrines on the Mass and on the Three Persons and One God. To these the two following Essays briefly refer.

LUCIFER. A THEOSOPHICAL MAGAZINE. Founded by H. P. Blavatsky, September 15, 1887; London. Designed "to bring to light the hidden things of darkness." The Light-bearer is the Morning Star or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek *Phosphoros* . . the name of the pure, pale herald of daylight."—*Yonge.* Carlyle thought that "there is much, nay almost all, in names." He says, "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus." Lucifer started with a definite object, "to be an all-over-shadowing tree;" to "bring to light the hidden things of darkness."—*I Cor.* iv, 5. "It was Gregory the Great who was the first to apply the passage, 'How art thou fallen from heaven, O Lucifer, son of the morning' (Isaiah xiv, 12), to Satan, and ever since, the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil"

The theosophical magazine Lucifer was commenced September 15, 1887, and was edited up to January, 1889, by H. P. Blavatsky and Mabel Collins. From February, 1889, to August, 1889, it was edited by H. P. Blavatsky. From September, 1889, to May, 1881, it was edited by H. P. Blavatsky and Annie Besant. (H. P. Blavatsdy died May 8, 1891.) From June, 1891, to August, 1895, it has been edited by Annie Besant and G. R. S. Mead. August, 1895, completes Vol. XVI. Royal octavo; monthly. Annual subscription, 17 shillings sixpence, or $5.00. Published at 7 Duke Street, Adelphi, W. C., London, England. The editors will endeavor to answer satisfactorily, but of necessity briefly, any question addressed to them in a spirit of serious inquiry, either by friend or foe, and pertaining to the subjects to which this magazine is devoted.

The objects of the Theosophical Society are: First, To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, sex, class, creed or color.

Second, To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

Third, To investigate unexplained laws of nature, and the psychical powers latent in man.

No religious opinions are asked any person joining, nor is interference with them permitted; but every one is required, befere admission, to promise to show towards his fellow members the same tolerance in this respect as he claims for himself.

Theosophy is *not* a religion, but the essential truth underlying *all* religions and philosophies. Therefore, being universal, it must admit the free expression of the personal faiths and beliefs of all men.

Thus the columns of *Lucifer* are open to the exponents and advocates of every denomination so long as their communications contain a sufficient element of universality to afford a basis for discussion.

Veteran O. F. Association, Manchester, N. H.

ROLL OF MEMBERSHIP.

LOD.	NAMES.	INITIATED.
13	Aldrich, Bradley B.	Feb. 28, 1856
2	Avery, John L.	Oct. 1, 1860
2	Bailey, George A.	July 19, 1860
13	Baker, James B. T.	Dec. 3, 1861
13	Balch, Frederick B	May 19, 1852
2	Bartlett, Oscar F.	Sept. 9, 1867
2	Bartlett, Rufus L.	Sept. 20, 1858
13	Bean, Joseph	Sept. 19, 1859
13	Bean, Joseph W.	Apr. 19, 1864
46	Boynton, Charles M.	Dec. 23, 1867
13	Brown, Henry S.	Dec. 24, 1867
45	Burbank, David H.	Nov. 18, 1868
2	Burbank, James O.	Mar. 20, 1897
45	Burnham, Henry E.	April 14, 1869
13	Burleigh, Russell O.	Dec. 23, 1856
13	Butman, Oliver J.	Dec. 13, 1854
45	Canis, Augustus	Aug. 28, 1867
13	Carpenter, Edward L.	May 12, 1868
2	Carr, James R.	May 25, 1868
45	Carswell, Uriah A.	May 12, 1857
45	Chase, John N.	Sept. 19, 1859
45	Cayzer, John	Mar. 20, 1867
2	Cilley, Ezra D.	Dec. 17, 1860
2	Colby, Christopher C.	Nov. 12, 1855
2	Colby, George H.	Apr. 28, 1862
45	Colby, Lyman W.	Feb. 27, 1867
2	Collins, David W.	Dec. 20, 1858
7	Cotton, William W.	Oct. 31, 1864
13	Cook, Robert	Nov. 27, 1867
13	Corning, Daniel L.	Mar. 1, 1870
13	Craig, Isaac S.	Nov. 2, 1858
13	Craig, John P.	Feb. 7, 1860
2	Cross, David	Mar. — 1844
5	Cummings, George A.	Mar. 2, 1866
2	Custer, Emil	Nov. 15, 1858
13	Daniels, Joel	Feb. 14, 1865
2	Davis, Daniel	Mar. 31, 1863
45	Davis, George W.	Oct. 20, 1865
45	Davis, Richard E.	Mar. 30, 1870
36	Davis, William L.	Mar. 17, 1851
13	Dickey, John W.	Mar. 30, 1858
13	Dow, Joseph L.	Aug. 9, 1854
2	Dudley, George H.	Feb. 4, 1867
13	Dudley, Hollis O.	Apr. 16, 1856
2	Dunham, Guy B.	Jan. 30, 1860
46	Durgin, Luther P.	Oct. 21, 1844
5	Dutton, Jacob S.	Apr. 6, 1866
1	Eaton, Horace	Dec. 7, 1858
45	Edgerly, Clarence M.	Mar. 20, 1867
13	Evans, William T.	May 18, 1858
13	Fairbanks, Alfred G.	Dec. 25, 1860
2	Farnham, Charles H.	May 27, 1867
45	Farrington, Henry A.	May 11, 1858
13	Flanders, Abial C.	Nov. 5, 1851
13	Flanders, Richard	Jan. 31, 1855
44	Fletcher, Benjamin, Jr.	May. 14, 1861
2	Forbes, John W.	Nov. 13, 1865
2	Frye, Richard E.	Dec. 3, 1866
17	Gardiner, Joseph H.	Aug. 4, 1858
13	Gamron, William G.	Apr. 30, 1861
2	Gillis, John	Jan. 28, 1861
13	Gilmore, Daniel S.	Nov. 26, 1867
13	Gilmore, George C.	Aug. 29, 1848
13	Gillespie, John	Mar. 31, 1868
9	Greenleal, William B.	June 5, 1845
2	Gould, Sylvester C.	Oct. 5, 1863
2	Greeley, William E.	July 13, 1868
2	Green, Benjamin W.	Nov. 9. 1863
2	Hardy, Ephraim T.	Nov. 20, 1865
2	Harlow, Reuben S.	Feb. 4, 1861
2	Harriman, Daniel S.	May 17, 1869
9	Head, Joseph N.	July 16, 1846
13	Heath, Robert	Jan. 30, 1856
31	Hildreth, Charles F.	Feb. 2, 1855
2	Hill, John M.	Mar. — 1849
2	Hodge, Jeremiah	May 15, 1869
2	Holmes, George S.	Jan. 26, 1857
13	Hunton, Hollis C.	Apr. 26, 1864
13	Irwin, John	Nov. 29, 1864
2	Jones, Jeremiah B.	Mar. 24, 1856
2	Kendall, Benjamin C.	—— — 1853
13	Keniston, Abel M.	June 10, 1845
13	Keniston, Charles C.	July 11, 1848
2	Kidder, John S.	Dec. 21, 1843
2	Kidder, Joseph	Sept. 15, 1845
5	Kimball, John	Jan. 10, 1851
2	Kimball, Orrin E.	Mar. 16, 1862
13	Kinne, Martin V. B.	July 18, 1865
47	Ladd, William D.	Jan. 16, 1868
9	Lane, Charles,	Jan. 2, 1845
13	Lane, John G.	Sept. 9, 1856
7	Lang, Charles E.	Feb. 24, 1846
7	Leavitt, Almon C.	Sept. 2, 1856
17	Locke, Hiram C.	May 1, 1867
13	Lord, Harrison D.	Jan. 17, 1865
2	Longa, Horatio W.	Dec. 3, 1866
13	Lyford, John C.	Dec. 25, 1844
5	Main, George	Mar. 22, 1844
13	Maxfield, Daniel H.	Feb. 3, 1857
13	Maxwell, William H.	July 25, 1865
2	Mears, John W.	April 25, 1870
13	Merrill, Joseph E.	Jan. 29, 1861
2	Metcalf, Nathan H.	Apr. 25, 1864
15	Miller, John R.	Feb. 20, 1858
24	Moore, Henry	Apr. 24, 1865
7	Moore, Jonathan L.	July 25, 1858
2	Morrill, William H.	Nov. 13, 1865
5	Morrison, Amos H.	Oct. 16, 1857
13	Neal, Robert B.	May 3, 1859
5	Norris, James S.	Jan. 3, 1851
2	Noyes, Hezekiah H.	Aug. 6, 1860
2	Oliver, Moses W.	June 10, 1844
2	Olzendam, Abraham P.	Mar. 5. 1860
13	Osgood, Charles H.	May 16, 1865
2	Page, Amos B.	Nov. 9, 1863
2	Paige, John R.	Dec. — 1844
13	Palmer, Isaac D.	June 18, 1861
13	Parker, William, Jr.	Jan. 30, 1856
13	Patterson, John D.	June 14, 1854
13	Pennock, Ira W.	June 9, 1863
15	Pettengill, Isaac	Mar. 24, 1866
13	Pherson, James F.	Aug. 6, 1851
2	Philbrick, Horace R.	Oct. 1, 1860
5	Pillsbury, Thomas W.	June 10, 1845
45	Piper, Stephen	Feb. 27, 1867
47	Poore, Wesley	Jan. 16, 1868
43	Pritchard, William B.	Apr. 3, 1858
13	Prince, John	Feb. 1, 1859
19	Pronk, Edwin	Oct. — 1851
2	Randall, Noah M.	Feb. 26, 1866
19	Robie, George A.	Apr. 1, 1869
74	Richardson, Frank T. E.	Mar. 17, 1863
13	Robinson, Benjamin J.	Sept. 13, 1869
13	Robinson, Benjamin W.	Oct. 13, 1857
13	Rogers, Wallace L.	Jan. 30, 1850
13	Sanborn, Abner J.	Dec. 5, 1855
2	Sanborn, Luther	—— — 1847
13	Sanborn, William	Apr. 20. 1851
13	Sargent, Francis P.	Aug. 30, 1854
2	Sawyer, Orrin D.	July 9, 1866
13.	Sawyer, Zara B.	Feb. 10, 1857
2	Seaman, Henry G.	Oct. — 1867

LOD.	NAMES.	INITIATED.
2	Senter, Franklin A.	Apr. 17, 1849
2	Simons, Darwin A.	Aug. 23, 1858
13	Simons, Hiram D.	Feb. 18, 1852
13	Smith, John C., 1st.	Dec. 25, 1860
2	Smith, Stephen F.	Dec. 19, 1860
20	Spring, John L.	Nov. 22, 1854
13	Stearns, Charles H.	May 27, 1867
2	Stearns George H.	Dec. 2, 1866
13	Thayer, David	June 22, 1853
2	Tirrell, Henry J.	Nov. 26, 1860
13	Underhill, William B.	Mar. 21, 1865
13	Upton, Samuel	Jan. 13, 1857
2	Vance, George R.	Feb. 18, 1869
2	Walker, Arthur L.	July — 1849
2	Wells, Ephraim B.	May 14, 1866
2	Ward, Joseph T.	Feb. 12, 1866
47	Whittier, Aaron G.	Jan. 16, 1868
13	Wilkins, Charles T.	May 17, 1869
13	Wing, James, C.	Jan. 21, 1852
2	Woodbury, John F.	Apr. 19, 1858
2	Woodbury, Silas B.	May 28, 1866
45	Young, David H.	Sept. 25, 1867
2	Young, William Q.	May 28, 1866

Deceased Members.

LOD.	NAMES.	INITIATED.	DECEASED.	RESIDENCES.
13	Abbott, William O.	Dec. 10, 1867	Jan. 17, 1895	Manchester, N. H.
2	Abels, Charles,	June 16, 1856	April 19, 1892	Lowell, Mass.
17	Annable, George	Mar. 24, 1847	May 6, 1894	Portsmouth, N. H.
13	Bailey, Joseph,	July 29, 1856	Jan. 29, 1890	Waltham, Mass.
2	Black, Frederick A.,	1844	Oct. 3, 1889	Franklin, N. H.
5	Blanchard, Charles P.,	Dec. 26, 1862	April 25, 1895	Concord, N, H.
13	Brooks, George W.	Dec. 5, 1855	Aug. 17, 1894	Manchester, N. H.
13	Brown, Charles H.,	Nov. 21, 1845	Oct. 5, 1890	Concord, N. H.
2	Brown, Luther H.,	Oct. 2, 1847	Dec. 18, 1886	Fitchburg, Mass,
2	Canfield, Charles	— — 1847	Feb. 19, 1895	South Andover, Me.
2	Clough, James M.,	Sept. 22, 1862	Feb. 17, 1892	Raymond, N. H.
13	Currier, Charles,	1844	Sept. 26, 1880	Manchester, N. H.
13	Dickey, Andrew J.,	Dec. 23, 1856	Dec. 12, 1892	" "
2	Downs, Noah,	Feb. 10, 1873	April 1, 1866	" "
13	Durgin, Charles .,	1846	Jan. 10, 1890	" "
2	Gage, Henry A.	— — 1850	May 16, 1895	" "
2	Glines, George E.	Oct. 31, 1864	May 22, 1895	" "
2	Hosley, John,	1845	Mar. 24, 1890	" "
13	Howe. James M.,	Aug. 18, 1852	Aug. 18, 1885	" "
2	James, Jacob F.,	Jan. 8, 1844	April 15, 1892	" "
13	Jones, Jeremiah D.,	Mar. 10, 1852	July 18, 1893	" "
2	Kelley, John L.,	Aug. 24, 1857	May 1, 1887	" "
2	Kidder, Samuel B.,	1845	Dec. 5, 1885	" "
2	Ladd, Horatio H.,	1848	Nov. 9, 1881	" "
2	Little, Joel S.,	Nov. 26, 1860	Mar. 7, 1891	Bloomington, Ill.
2	Marden, William G.,	June 19, 1865	May 1, 1892	Manchester, N. H.
45	Marston, John,	Mar. 26, 1866	Jan. 10, 1892	" "
2	Mason, John Edwin,	June 18, 1855	Mar. 5, 1892	Washington, D. C.
13	Merrill, Evander G.,	— — 1850	April 14, 1885	Manchester, N. H.
2	Morgan, Thomas,	Sept. 20, 1858	Aug. 23, 1891	" "
2	Morrill, Nathaniel E.,	Dec. — 1845	Mar. 8, 1890	" "
45	Moore, Jonathan B.,	Dec. 7, 1852	Aug. 7, 1884	" "
3	Newell, Thompson L.	Apr. 8, 1844	Nov. 25, 1893	Concord, N. H.
13	Palmer, Stephen	Sept. 19, 1849	Jan. 6, 1894	Manchester, N. H.
13	Pettigrew, James W.,	July 11, 1848	Jan. 1, 1892	" "
13	Piper, John K.,	Feb. 1, 1859	Mar. 31, 1890	" "
13	Putney, Philip B.,	Nov. 21, 1845	Sept. 15, 1888	Woburn, Mass,
2	Ricker, David,	— — 1844	Feb. 12, 1884	Lawrence, Mass.
5	Stanyan, David D.,	April 25, 1867	Oct. 12, 1892	Concord. N. H.
13	Sweet, James L.,	June 10, 1856	Feb. 1, 1888	Manchester, N. H.
2	Taylor, Joel,	Mar. — 1849	May 8, 1881	" "
43	Thorp, Joseph,	April 9, 1858	Feb. 14. 1888	Allston, Mass.
2	Tillotson, Benjamin M.,	— — 1844	Jan. 17, 1890	White River Junc., Vt.
2	Wells, Charles.	Oct. 31, 1843	Dec. 28, 1884	Manchester, N. H.
13	White, Daniel K.,	— — 1846	May 11, 1892	Lowell, Mass.
13	Williams, George G.,	— — 1846	Dec. 5, 1886	Manchester, N. H.

Veteran Jewels in New Hampshire.

NO.	NAMES AND LODGES.	RESIDENCES.	NO.	NAMES AND LODGES.	RESIDENCES.
I	Joseph Kidder, No. 2,	Manchester.	X	Joseph A. Merriam, No. 5,	Concord.
II	Stephen Williams, No. 1,	Nashua.	XI	Wm. L. Rowell, No. 28,	Franklin.
III	Charles E. Lang, No. 7,	Derry.	XII	Jos. H. Gardiner, No. 17,	Portsmouth.
IV	Benj. Fletcher, Jr., No. 44,	Bridgeport, Ct.	XIII	Almon C. Leavitt, No. 7,	Laconia.
V	Chas. C. Keniston, No. 13,	Stockton, Cal.	XIV	Job Wallace, No. 1,	Nashua.
VI	Abel M. Keniston, No. 13,	Manchester.	XV	John H. Lord, No. 1,	Somersworth,
VII	Isaac H. Morrison, No. 32,	Deerfield.	XVI	Benjamin S. Colby, No. 28,	Franklin.
VIII	Freeman Tupper, No. 1,	Nashua.	XVII	Rufus Smith, No. 51,	Lakeport.
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THE BIBLICAL WORLD. Editor, William R. Harper. Chicago, Ill. Terms, $2.00 a year, strictly in advance; monthly. June, contents: Relations of the Old ahd New Testament, by the editor. James Robinson Boise (frontispiece), the Teacher, Scholar, Educator, Man, and Christian, by Ira M. Price. The Interpretation of Matt. xii, 39-40, a symposium, by eight Reverends and Professors. The Teaching of Jesus, by Rev. Geo. B. Stevens. An Introduction to the Quran, by Gustav Weil. Introduction to Luke, by Shailer Mathews. Synopses of important articles; notes and opinions; book reviews, etc.

NEW CHURCH REVIEW. Edward A. Whiston, agent. July, 1895. Quarterly. 16 Appleton St., Boston, Mass. $2.00 a year; 50 cents a copy. Christian thought and life set forth from the writings of Emanuel Swedenborg. Contents of leading articles:

The Struggle for Life, by James Reed. American Loyalty or Allegiance to Law, by Albert Mason. True Patriotism, by Julian K. Smyth. Sympathy as the Natural Basis of Charity, by John Worcester. The Holy Spirit, by E. D. Daniels. Vocational Service, by J. T. Prince. Something for Nothing, by Wm. H. Alden. The Church of God Among Men, by Jas. E. Mills. Biblical and doctrinal studies.

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ANNALS OF MATHEMATICS. Ormond Stone, editor. Bi-monthly. $2.00 a volume. Quarto. Uuiversity of Virginia, Va.

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THE MONIST. A QUARTERLY MAGAZINE. Editor, Dr. Paul Carus. Chicago, Ill. Price, 50 cents ; yearly, $2.00. July, 1895; Vol. V, No. 4, has the following papers and essays :

The Theory of Evolution and Social Progress, by Prof. Joseph Le Conte; Materialism Untenable, by A. E. Dolbear; The Metaphysical x in Cognition, by the editor, Dr. Paul Carus; The Unseen Universe, by Sir Robert Stawell Ball; The Present Problems of Organic Evolution, by Prof. E. D. Cope ; The Science of Mentation, by Elmer Gates. Literary Correspondence—France, by Lucien Arréat. Criticisms and Discussions—" The Key to the Riddle of the Universe," by E. Douglas Fawcett; In Defence of True Music," by Emily Digby.

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The Testament of the XII Patriarchs: An attempt to estimate their Historic and Dogmatic Worth. Cambridge, 1869. Appendix, containing a collation of Roman and Patmos MSS., and bibliographical notes, Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

Essay on the Science of the Egyptians and Chaldeans. One by By Sir William Drummond, before 1824. One by Edward V. Kenealy, about 1850 or 1860. London.

Cambridge Key to the Chronology of the Hindoos. Anonymous' London. Before 1832.

Dissertation on the Logos of Saint John, by Richard Laurence. Oxford, 1808.

Hebrew Mythology of the Old and New Testament. By Bauer. London, 1820.

Hebrew words and Synonyms. By Rev. Edward G. King. Part II. London, 1894.

Planetary Distances. By Lawrence McCurrick. Published in 1884 or 1885.

Eighteen Hundred and Eighty-One; or the End of the Æons. By Henry Bowman. St. Louis, 1864.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Iliad of Homer. Translated by W. G. T. Barter. London, 1854. Longmans. Cloth; pp. 688.

Books for Sale.

Key to the Universe, or a New Theory of its Mechanism. Founded upon a (1) continuous orbital propulsion, arising from the velocity of gravity and its consequent aberrations; (2) Resisting ethereal medium of variable density; with mathematical demonstrations and tables. By Orson Pratt, Sen. Salt Lake City, Utah, 1879. 8vo. pp. 118. This theory is amply illustrated with examples. Scarce. 1.00

The Pericosmic Theory of Physical Existence and its Sequel preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo, pp. 338. 1888. Cloth. "Common-sense and Reason are the exclusive means of finite intelligence." Such is the title page of this remarkable book. Its philosophy is vividly expressed, and its mathematical calculation are systematic, giving the whole solar system in a calculated concise form, as to be comprehended by the reader. The price of this work by mail, postpaid, 1.10

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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"In order, next to the Paternal Mind, I, Psyché, dwell, animating all things."

Vol. XIII. SEPTEMBER, 1895. No. 9.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

Entered as second class matter at the Post-Office, Manchester, N. H.

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The Iliad of Homer, translated into prose, as literally as the idioms of the Greek and English languages will allow; with explanatory notes. By a graduate of the University of Oxford. In two volumes. Pp. 390+412=802; boards, uncut. London, 1825. Price, postpaid, $1.20 for both volumes. Address "Homeric Club," Box 72, Manchester, N. H.

Homer. A Study of the Greek Classic Poets. By Henry Nelson Coleridge. Boards, uncut; pp. 240. London, 1830. Price, $0.55, postpaid. Address "Homeric Club," Box 72, Manchester, N. H.

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Publications, Exchanges, Etc.

Vital Statistics of the New England States. A summary for the year 1892, being a concise statement of the marriages, divorces, births and deaths in the six New England States. Boston, Damrill & Upham, Old Corner Bookstore; London, P. S. King & Son, 12 King Street. Pp. 60, octavo. A valuable official compilation of statistics.

The Esoteric, a magazine of advance thought. August, 1895. Bible Review, by H. E. Butler; The Dominion' by W. P. Pyle; Procrastination, by Edward Young; The Law of Compension, by Anna Van Der Zee Lee; The Uitimate for which Man was Created, by T. A. Williston; Poems. Subscription, $1.50 a year. Applegate, California. Branch office, 1658 Washington St., Boston, Mass.

MISCELLANEOUS NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*The mind of the Father decreed that all things should be divided into Three.*"
—ZOROASTER.

VOL. XIII. SEPTEMBER, 1895. No. 9.

WHERE WOMEN VOTE. In view of the recent legislation in favor of woman suffrage in the United States it may be of interest to know that in nearly all the countries of the globe, women have had some form of suffrage for years; though mankind are somewhat slow in extending to them this privilege.

In England, Scotland and Wales women vote for all elective officers except members of Parliament.

In France the women teachers elect women members on all boards of education.

In Sweden women vote for all elective officers, except representatives.

In Norway they have school suffrage.

In Ireland they vote for the harbor boards, poor law guardians, and in Belfast for municipal officers.

In Russia women householders vote for all elective officers.

In Finland women vote for all elective officers.

In Austria, and Hungary they vote by proxy for all elective officers.

In Italy widows vote for members of Parliament.

In Hindoostan widows exercise the right of suffrage.

In Cape Colony women have municipal suffrage, which rules one million square miles.

In New Zealand municipal women suffrage rules.

In Iceland, the Isle of Man, and the Pitcairn Islands, woman have full suffrage.

In the Dominion of Canada women have municipal suffrage in every province, and also in the northwestern territories.

In the United States twenty-eight states and territories have given women some form of suffrage.—*The Ram's Horn.*

ABBERATION OF LIGHT. The star named Etanin, or *Gamma Draconis*, in the head of the constellation Draco, in the north polar heavens, has been made famous in modern astronomy from its connection with the new physical law called the "abberation of light." Its favorable position being only 2° from the solstitial colure, and exactly in the zenith of London, caused it to be observed with unwearied scrutiny by Mr. Molyneux and Dr. Bradley, beginning in 1725. The problem for solution was this :

"To determine whether the nearest fixed stars are situated at such an immense distance from the earth, that any star which is seen this night directly north of us, will, six months hence, when the earth shall have gone 182,000,000 of miles to the eastward of the place it is now in, be then seen exactly north of us still, without changing its position so much as a spider's web."

The observations were repeated on Etanin for a period of 20 years by the most acute astronomers of Europe, with telescopes of from 12 to 36 feet in length. In the meantime Dr. Bradley had the honor of announcing to the world the very nice discovery, that

"The motion of the earth, combined with the progressive motion of the earth in its orbit, causes the heavenly bodies to be seen in a different position from what they would be if the eye were at rest."

This principle, or law, now that it has been ascertained, seems to be self-evident; for if light be progressive, the position of the telescope, in order to receive the ray, must be different from what it would have been if light had been instantaneous, or if the earth stood still. Thus the place to which the telescope is directed will be different from the true place of the object. In fact, every star appears to describe a small annual ellipse around its true place, the major axis of which is $20\frac{1}{4}''$ of space. The diurnal abberation, or that depending on the rotation of the earth, is very small, and is also accurately determined.

THE WORD SYMBOL. Our word *Symbol* is curiously derived. It properly means a contribution of each member towards the cost of a Greek drinking-party. For this purpose every one pledged his signet-ring to the caterer, and afterwards redeemed it by paying his quota of the expense. Hence the Romans of Plautus's time called the ring itself "symbolum." As the signet was used for the most trustworthy of credentials, symbolum came to signify the credential itself; hence, in ecclesiastical language "symbolum" stands for *creed*, that is, for example *Symbolum Apostolicum*. At length, in modern Latinity, it degenerated into the sign expressive of any idea, more particularly of one religious. The symbol of victory is a palm branch, while the emblem of victory is a winged female holding a palm-branch. Symbols hint at an idea, while emblems express more fully what is conveyed

THE REVELATION OF MARCUS. Perhaps the most singular chapter, certainly a characteristic one, is this transcendental one on the subject of Theogony. Marcus was the apostle of the Marcosians.

"The Supreme Quaternion came down unto him from that region that cannot be seen or named, in a female shape, because the world would have been unable to bear them appearing in a masculine form; and revealed unto him the generations of the universe, untold before to either gods or men. When first the Father, the Inconceivable, Beingless, Sexless, began to be in labor, he desired that his Ineffable, should be born, and his Invisible should be clothed with form; he therefore opened his mouth, and uttered the Word like unto Himself. This Word standing before him showed what he was, manifesting himself as the Type or Form of the Invisible.

"Now, the uttering of the Name came in this wise: He (the Supreme) spoke the first word of His Name, which is a syllable of four lettters; then he added the second syllable, which is also of four letters; then the third, composed of ten letters; and finally the fourth, made up of twelve letters. Thus, the utterance of the whole Name consists of thirty letters, and of four syllables. Each letter has a form, pronunciation, and spelling of its own; but neither beholds nor understands that of the entire Name; nor even the powers of the letters standing next to itself. Now, these united sounds make up the Beingless, Unbegotten, Æon; and these are the angels that always behold the face of the Father. Thus, the Father, knowing himself to be Incomprehensible, gave to each of the letters, called Æons, its own peculiar sound, inasmuch as none of them, singly, is competent to utter the entire Name.

"After haviug declared these things, the Quaternion added this: 'I will show unto thee TRUTH, whom I have brought down from the celestial mansions, that thou shouldest behold her naked, acknowledge her beauty, hear her speaking, aud be astonished at her *wisdom*. Look up, therefore:

At her head, *Alpha* and *Omega;* at her neck, *Beta* and *Psi;* at her shoulders, with her hands, *Gamma* and *Chi;* at her breasts, *Delta* and *Phi;* at her chest, *Eta* and *Upsilon;* at her back, *Zeta* and *Tau;* at her belly, *He* and *Sigma;* at her thighs, *Theta* and *Rho;* at her knees, *Iota* and *Pi:* at her legs, *Kappa* and *Omicron;* at her ankles, *Lambda* and *Xi;* at her feet, *Mu* and *Nu.*

This is the body of TRUTH; this is the form of the Letters; this is the character of the writing.' Whereupon TRUTH looking upon Marcus, opened her mouth, and uttered a Word; and this word became a Name — a Name which we know and speak — and having uttered it she held her peace."

WHAT IS MARRIAGE ? The *Voice* gives the following several definitions of Marriage which that journal received in response to its prize offer. The first was by S. E. Taylor, who took the prize :

"Marriage is the placing of God's seal on the golden clasp which binds two volumes of life in one."

Some of the other definitions sent in were the following :

Marriage : a case of love defying mathematics, two halves becoming two wholes, double burdens lighter than single, happiness divided growing ten times greater.

Marriage unites two lives to make or mar, by either doubling their joys and halving their troubles, or halving their joys and doubling their troubles.

Marriage is the ideal union between two healthy souls, and bears the ideal fruit of our loveliest dreams—fatherhood, motherhood, childhood, home.

Two volumes bound in one complete,
With thrilling story old, but sweet ;
No title deeds the cover fair—
Two golden hearts are blended there !

Marriage is a siren who lures us to her enchanted bower, to crown us with the rose of life or prick us with its thorn.

Teacher : What are the principal tenses of marry ?

Boy : Future, present and past.

Teacher : Repeat them, please.

Boy : Profusion, confusion, and delusion.

Marriage is the glowing mirage of maidens, the stern reality of matrons.

Marriage is the universal lottery of life ; at once the desire and dread of all.

Bliss in anticipation, blister in realization.

Marriage reminds one of flies on a window pane. Those on the outside wish to get in, and those on the inside wish to get out.

Marriage is two lives joined in a double bow-knot. Pull either bow, it preserves the tie ; but pull the single ends and all is undone.

The stereoscope which enables the truly married to see as one the affairs of life.

It is the way to get a housekeeper and general servant for her board and one calico dress a year.

LUCIFER. The planet Venus, as the bright "Morning Star." Before Milton, Lucifer had never been the name of a Devil. The word translated "Lucifer" in Isaiah (xiv, 12) is translated "Day-star" II Peter (i, 19) ; and in Revelation (xxii, 16) we have "I am . . the bright and morning star," Lucifer. A Christian sect in the fourth century were called "Luciferians."

DEDUCTIONS FROM THE "NEW LAW IN GEOMETRY." (Vol. XII, pp. 137, 169, 189.) The author of "The New Law in Geometry" lays claim to the following deductions, which are here recapitulated :

1. A lacking link in the demonstration of the Pythagorean Problem.

2. A formula for an irrational quantity.

3. An artificial or imaginary root for an irrational quantity.

4. A difference between a square and an irrational quantity.

5. A new problem in the true Pythagorean sense, $C^2 = 2AB + (A - B)^2$.

6. A non coincidence between the side of a square and the side of a triangle.

7. The fact that outside of $3^2 + 4^2 = 5^2$, and its multiples, and some other numbers, all of which are coincidences, there are no two squares whose sum is a square.

8. The fact that no four equal irrational quantities are together equal to a square quantity.

9. The fact that the diagonal division of a square constitutes two irrational quantities, neither of which can be a square.

10. Harmony between Arithmetic and Geometry as a law of nature.

11. The fact that the proposition, "a circumscribed square is equal to twice its inscribed square, is not true.

12. The true problem *versus* the Pythagorean Problem.

13. The fact of the non-absoluteness of the square unit.

14. The fact of the infinite divisibility of a line, and that consequently, there in nothing indivisible in nature, excluding absolute space.

15. The fact that infinite divisibility is the inexorable law of individual existence.

16. The fact that we cannot measure an undivided whole, without previous real or implied division.

17. The equation for $\sqrt{a} + \sqrt{b}$, and a and b representing irrational quantities.

18. The method for multiplying the roots of irrational numbers without decimals and with precise results.

19. The method to represent irrational numbers in all possible irrational figures with precision, and is interesting to crystallographists.

20. The sensual self-evident representation of the Pythagorean Problem within the diagram of the formula for a square.

21. The fact that the adoption of the indivisible as a *basis* for a science of measures and of numbers, is an absurdity.

22. The fact that the square unit, infinitely divisible, is the only legitimate basis for geometry.

23. The fact that "straightness," in itself, is but an appearance, owing to the limited powers of our vision, which prevents us from seeing things as they are, and that there is in reality no such thing as an absolute straight line.

24. The fact that the origin of a line must of necessity be a *curve*, owing to the known fact of the spherical primary form of matter. Hence, we might get as far in geometry with a circular as with a square unit, if we did not measure simply the *appearing* surface of things, for which the square unit only will answer, since like has to be measured with like. He exclndes the mechanicl formation of a llne from consideration.

25. The difference between the absolute infinite and the infiinit *per se*.

26. The fact that we have no innate, inborn ideas of first mathematical principles.

The author might multiply numerous philosophical deductions from his discovery. He will not take leave of his readers without a parting word. When we reflect that all forms of matter and all motions of the same, manifested in either organic or inorganic existence, follow the laws of mathematical proportions, be it in the magnitudes, densities and motions of the planets, or the chemical changes occurring in the element of their composition ; in the formation of crystals ; in the growth and form of plants and animals ; even in that which affords harmony to music and poetry ; when we consider that all arts and sciences are more or less dependent on mathematical knowledge; that the universe, in fact, is constructed on mathematical principles: can we longer wonder that philosophers have gone so far as to call it "a divine science"? How few enthusiasts there are to see it in that light! To the majority of men it is a sealed book! To many men the book of Nature fairly opens with the breaking of that seal; and not the book of Natnre only, but also the Book of Revelation. We can fairly avow that a great many expressions in the Sacred Scriptures have only become clear to the writer, in consequence of his mathematical discovery. It proved to be the opening of a sealed book of philosophy. *Error* is the *seal* which keeps men from the recognition of tho Truth. The auther has broken the seal which remaincd unbroken for twenty-three centuries; may the revelation of Truth do the Master's work!

THEODORE FABER.

Classical Selections.

A god I am such as I show to thee,
The starry Heavens my head, my trunk the Sea ;
Earth forms my feet, mine evrs the Air supplies,
The Sun's far-darting, brilliant rays, mine eyes.—SERAPIS.

Then whilest the caldron bubbles ov'r the flame,
Address each godhead bg his mystic name ;
Full well the Immortals all are pleased to hear
Their secret names rise in the muttered prayer.—ORPHEUS.

A Hebrew child, a god, whom Gods adore,
Had bid me leave these shrines and go to hell,
So that my oracles you'll hear no more ;
Away, then, from my altar and farewell.–DELPHIC ORACLE.

Rather I'd choose laboriously to bear
A weight of woes, and breathe the vital air,
A slave to some poor hind that toils for bread,
Then reign the sceptered monarch of the dead.—ACHILLES.

When from the solstice sixty wintry days
Their turns have finished, marked, with glittering rays,
From Ocean's sacred flood, Arcturus rise,
Then first to gild the dusky evening skies.—HESIOD.

Unstable Tyre now knit to firmer ground,
With Sidon for her purple shells renowned,
Safe in the Cynosure, their glittering guide,
With well-directed navies stem the tide.—LUCIAN.

Phœnicia, spurning Asia's bounding strand,
By the bright Pole Star's steady radiance led,
Bade to the wind her daring sails expand,
And fearless ploughed old Ocean's stormy bed.—MAURICE.

Ye radiant signs, who from the etherial plain,
Sidonians guide, and Greeks, upon the main,
Who from your poles all earthly things explore,
And never set beneath the western shore.—OVID.

" The highest wisdom consists in this ; for man to know himself."–ALIPILLI.

" I, if I be lifted up from the earth, will draw all unto me."—ZOROASTER.

"To Pan." (Vol. XIII, 121.) The meaning of *To Pan* is "The one who is All." The Hindû sages, who from the most early period, have promulgated ideas of the Supreme Creator far more sublime than any to which Europe has been accustomed, acknowledged and developed this truth in a proverbial phrase, *One Brahm without a second.* The Greek philosophers borrowed whatever was good in their science from the East, while they did much to change it so to make their own superior to the Hindû's, hence "The One who is All" was a divine creed which modern religionist ignore, but which is, however, the one great actual idea in the Universe.

Sosiosch. (Vol. XIII, p. 88.) "Sosiosch," the pseudonym of the anthor of "Manifest Destiny," means "Saviour." He was Sosiosch with the Parsees; the Egyptians called him Andro-Sphynx, and sometime Sarabbas or God's Abbot; the Iranians called him Hazarah, the same as the Hebrew Azariah, "God is my Comforter"; the Japanese call him Gi-won and Goso-Tennoo, "tho Ox-headed Prince of Heaven; the Indian and Arabian theology make him the long-expected Parasu-Rama and Mahdi; in the East Indies he is called Xaca; the Hottentots say he is Tiqvoa, God of Gods. Philo Judæus called the incarnations *Archagglos polyonumos*, "the Archangel of many names."

The Naros. Dr. E. V. Kenealy says "the Naros, from *Nara*, which was a mystic name for the Virgin Spirit of God; whence she is called in one of the Hindû books *Narayna*, which is translated 'the Mover on the waters,' though it has *another secret meaning* which I cannot reveal; and by Amosis it is said, 'the Spirit of God brooded like a dove over the face of the waters.'"

Maimonides says "taken to the letter, Genesis gives extravagant most and absuid ideas of the Divinity; whoever shall find the true sense of it, *ought to take care not to divulge it.*"

This is a maxim which all our Rabbis impose on us, and above all respecting the work of the six days. "If a person should discover the didden secret of it, either by himself, or by the aid of another, then he ought to be discreetly silent, or speading obscurely, leaving a portion to be understood."

COMPARISON OF REVOLUTIONS. The following tables give some approximations of certain revolutions of the earth and the interior planets which enter into the elements that lead to "the singular equation" so called. The table could be extended, but these illustrate the subject.

THE REVOLUTIONS OF THE EARTH AND VENUS.

8 revolutions of Earth,	8 × 365.256 =	2,922.048		
13 " " Venus,	13 × 224.700 =	2,921.100		+0.948
235 " " Earth,	235 × 365.256 =	85,835.160		
382 " " Venus,	382 × 224.700 =	85,835.400		−0.240
243 " " Earth,	243 × 365.256 =	88,757.208		
395 " " Venus,	395 × 224.700 =	88,756.500		+0.708
251 " " Earth,	251 × 365.256 =	91,679.256		
408 " " Venus,	408 × 224.700 =	91,677.600		+1.656
291 " " Earth,	291 × 365.256 =	106,289.496		
373 " " Venus,	473 × 224.700 =	106,283.100		+6.396

THE REVOLUTIONS OF THE EARTH AND MERCURY.

7 revolutions of Earth,	7 × 365.256 =	2,556.792		
29 " " Mercury,	29 × 87.969 =	2'551.101		+5.691
13 " " Earth,	13 × 365.256 =	4,748.328		
54 " " Mercury,	54 × 87.969 =	4,750.326		+1.998
33 " " Earth,	33 × 365.256 =	12,053.448		
137 " " Mercury,	137 × 87.939 =	12,051.753		+1.695
46 " " Earth,	46 × 365.256 =	16,801.776		
191 " " Mercury,	191 × 87.969 =	16,802.079		−0.303

HARVEST MONTHS. In some some parts of the globe each month of the year is a "season of the sickle," the season of the harvesting of the world-wide cereal, wheat, being as follows:

January for Australasia, Chili, and the Argentine Republic; February for India; March for Upper Egypt; April for Cuba, Mexico, Lower Egypt, Persia, and Turkey in Asia; May for Texas, Florida, China, Japan, Northern Africa, and Central Asia; June for California, the Southern States, Spain, Portugal, and Italy; July for the Northern States, France, Austria, Hungary, Bulgaria, Roumania, and Southern Russia; August for England, Belgium, Holland, Germany, Denmark, Poland, Lower Canada, Columbia, and Manitoba; September for Scotland, Ireland, Sweden, Norway, and Northern Canada; October for Northern Russia; November for Southern Africa; December for Bermuda, and Hindustan. G. W. B.

THE SINGULAR EQUATION. A correspondent, "JULIUS," inquires as to what is known as "the singular equation," and an illustration. We reply that we understand it to be the conditions that come about, generally after long intervals of time, when certain phenomena repeats the same thing, for instance, cycles, aspects, etc. A certain number of revolution of the Earth are equal to a certain number of Venus, in round numbers 8 and 13, 235 and 382, 343 and 395, 251 and 408, 291 and 475.

A few calculations from Prof. O. M. Mitchel's "Popular Astronomy" will give a more minute account. The daily motion of Venus is 1°.612, and in the fraction of one day .852, Venus will move 1°,612 × .850 = 1°.373; hence the line of conjunction with the Earth must fall behind by this amount in each great cycle of 13 of Venus to 8 of the Earth. At the end of a great cycle formed by dividing 360° by 1°.373, and multiplying the quotient by 8, the line of conjunction will return to its former position; and in case the orbits remain circular, all the purturbations of both the planets resulting from this cause, as effecting the orbital velocities and consequently the lengths of the major axes, will have been completely obliterated. The orbits are, however, not complete circles, neither are the elements invariable, and hence the restoration will not be perfect even at the end of this great cycle; but as the changes are all periodical, and as the line of apsides, so to speak, revolve entirely around, periodicity again marks the minute purturbations, and at the end of a grand cycle, composed of many subordinate ones, these complexities and modifications will all be entirely swept away, and the system return to its primitive condition. The "singular equation" as this is called was first formulated by the Astronomer-Royal. The period is about 240 years for Venus and the Earth, and in all of this time the accumulated effect on the longitude of Venus cannot exceed 2″.95, while its effect on the Earth only reaches 2″.06. These results of computation yet remain to be verified by a series of observations. And a series of observations made by different observers again involve a correction known as "the personal equation," which has been explained previously iu this serial. The period of the orbital revolution of Venus is 224.7 days, which multiplied by 13 gives 2,921.100; that of the Earth is 365.256, which multiplied by 8 gives 2,922.048; a difference of only .948.

Replies to Correspondents.

Hartland. The four divine names of God are *Eolhim*, *Jehovah*, *Shaddai*, and *Adonai*. The second is in the singular number while the other three are in the plural number. You should bear this in mind when considering the meaning of such names, and renderings of some passages. For instance, " In the beginning Gods created," etc., (Gen. i, 1.) " Remember now thy Creators," etc., (Eccl. xii, 1).

Augustine. You ask for some of the astronomers, and authors who believe the sun revolves in an orbit. We reply that among them were Argelander (1796–1875), Struve (1793–1864), M. Peters (1806–1880), Mädler (1794–1874); these were some of the earlier astronomers who believed the sun revolved around a *Central Sun*. Some calculated the period of the orbital revolution to be about 3,811,000 of years. There are works that will give much information on this subject: " Astronomy, or the Solar System explained on Mechanical Principles," by Richard Banks, London, 1829. He makes the period 18½ years. " Planetary and Stellar Worlds," by O. M. Mitchel, New York, 1848. " Principia Nova Astronomica," by Henry Pratt, London, 1894. 4to. An elaborate work on the Equatorial, Polar, and Central Suns. His period is 25,868. (See N. AND Q., Vol. XII. pp. 250, 261-262.)

K. B. L. We give you a list of some of the most elaborate works on the Kabbala, which word is variously spelled.

Qabbalah. The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol, or Avicebron and their connection with the Hebrew Qabbalah and Sepher ho-Zohar. By Isaac Myer, LL.D. 350 copies. Royal octavo, pp. 500. Philadelphia, 1888.

Kabbalah Denudata. The Kabbalah Unveiled. 1. The Book of Concealed Mystery. 2. The Greater Holy Assembly. 3. The Lesser Holy Assembly. Translated from Knorr Von Rosenroth by S. L. Mac Gregor. Octavo, pp. 360. London, 1887.

The Kabbalah. Its Doctrines, Development, and Literature. An essay by Rev. Christian D. Ginsburg, LL.D. Octavo, pp. 164. 1865.

The Jewish Kabbala. Prefixed to which is the Blazing Star. By William B. Greene. Octavo, pp. 180. Boston, 1871.

Key to the Hebrew-Egyptian Mystery in the Source of Measures, originating the British Inch and the Ancient Cubit. J. Ralston Skinner. Octavo, First ed. pp. 324. 1875. Second ed. pp. 388. 1894.

Sepher Yetzirah. The Book of Formation and the Thirty-Two Paths of Wisdom. Second ed. Duodecimo, pp. 44. London, 1893.

Sepher Yetzirah. A Book of Creation; or the Jewish Metaphysics of Remote Antiquity. By Rev. Dr. Isidor Kalisch. Duodecimo, pp. 90. New York, 1877.

QUESTIONS.

1. Who were Tharthac, Nembroud, Acham, Nahema, and Nabam? These person are are mentioned by William B. Greene, of Boston, now deceased. ANDREW.

2. Is the Zodical Light considered to be a dense ring about this earth? What astronomical work contains a good account of this phenomena? G. W. H.

3. What is the occupation called "marine butcher," which is now and then appended to a man's name as his business? J. D.

4. Can any reader tell where may be found the poem containing this line, "God, God, God is the only muse," which I heard quoted by a lecturer a few years ago? A. P. ADAMS.

5. In the "History of Astronomy During the Nineteenth Century," by Agnes M. Clerke, (p. 128), is the following:

"No *great* comet appeared between the 'star' which presided at the birth of Napoleon and the 'vintage' comet of 1811."

What star is referred to as presiding at Napoleon's birth? O.

6. Why is the shorter period of the moon's rotation (27 days, 5 hours, 5 minutes, 36 seconds) called by astronomers a *draconic revolution?* STUDENT.

7. What is the latest and best work published on the *rotation* of the moon on its axis? LOIS.

8. It is stated that Godfrey Higgins, "author of the "Anacalypsis," once said there were but two bright Masons in England and that he himself was one of them. Who was the other one? A O.

9. It is recorded of Plotinus that a stranger once met him and said at once "Thou art the man I have been looking for." Who was the stranger? A O.

10. Has George Bruce Halsted, the leading non-Euclidean geometer in America, published any text-book on the subject? J.

11. Where in the book, "The City of God," by Saint Augustine, is found the following, quoted from this author:

"It was generally believed that Jesus had been initiated in magical arts in Egypt. and that he had written books concerning magic, one of which was called *Magia Jesu Christi*"? JOHN HART.

12. The "New Astronomy," by Henry Pratt, of London demonstrates that the precession of the equinoxes is the primary proof of the sun's revolution around a Grand Central Sun. Is he the first to demonstrate this theory by the equinoctial precession? G. C. S.

THE EARTH'S THIRD MOTION. The late Rev. William Isaac Loomis sent to the *Christian Watchman and Reflector*, Boston, Mass., the following account of an astronomical discovery which he claimed to have made, and clearly demonstrated by the medium of a diagram of the solar system :

I propose to lay before the world the fact that the earth has as truly a third motion or revolution, as it has an annual and diurnal motion. I think the cause of this motion of the earth not occupying its true place in the astronomical teachings of the present day, grew out of a mistake made by the early astromomers in saying and teaching that there are 366 sidereal days in a sidereal year. An astronomer of high repute speaks as follows : " As every revolution of the earth on its axis completes a sidereal day, there must be 366 sidereal days in a year." Webster, the lexicographer, in his definition, but echoes the universal voice of astronomy : " Sidereal day in astronomy, the period in which a star completes a revolution in the heavens ; that being the exact period in which the earth revolves on its axis." Here then we have a true measure of a sidereal day, but that there are 366 of them in a year may be justly questioned. If there are 366 in a year, *one* of the days must be without the sun. This day would be 23 hours, 56 minutes, 4 second long, in which the entire earth is veiled in night. If there be 366 sidereal days, each sidereal day demands a sun as absolutely as each solar day. The introduction of a newly-discovered fact into the nomenclature of astronomy will stand thus : 365 sidereal days, and the yearly axial revolution of the earth; equal a solar year. In illustration of this annual axial revolution, the earth performs a daily sidereal revolution on its axis in 23 hours, 56 minutes, 4 seconds, and advances eastward in its orbital path $\frac{1}{365}$ part of its annual course ; consequently, if it advances $\frac{1}{365}$ in a day, in 365 days it will complete its revolution round the sun ; now where is the 366th sidereal day? The difference of time between a sidereal and solar day being 3 minutes, 56 seconds, though these fragments of time for 365 days being added together equal the time of a sidereal day, it is palpable beyond contradiction that they cannot be called a *sidereal day*. As the earth advances in its annual course each day, it performs one entire revolution on its axis, and $\frac{1}{365}$ part of another revolution, and this movement additional to the diurnal being repeated each day of the year, beginning with the first and continuing through each day of the year, constitutes truly and properly an annual axial revolution of the earth.

The Ursa Major moves around the North Star each day of the year. These apparent revolutions are caused by the diurnal revolutions of the earth. There is another revolution of the Ursa Major

around the North Star. This is the 366th revolution of the year and is caused as follows: In each sidereal day, the earth performs a complete revolution on its axis and $\frac{1}{365}$ part of another revolution. This $\frac{1}{365}$ part seems to move the stars from night to night westward $\frac{1}{365}$ part of their annual course, or through a space of time equal to 3 minutes, 56 seconds. The *one* yearly and the 365 daily revolutions of the Ursa Major round the North Star are produced by the motions of the earth. When the earth performs a complete revolution on its axis, the Ursa Major indicates it by a daily revolution, and when the earth performs $\frac{1}{365}$ part of a revolution, the Ursa Major indicates it, and when the axial revolution is completed, the Ursa Major indicates that by a yearly revolution. Hence it follows that the motion of the stars alluded to are but the reflections of the earth's motions truly mirrored.

1. The sidereal day of the earth brings forth the daily revolution of the stars.

2. The advance of the stars westward, 3 minutes, 56 seconds, is an effect also of the earth moving a like distance from west to east on its axis, and the annual revolution of the Ursa Major is caused by the earth performing one complete revolution on its axis during the year.

THE EARTH' FOURTH MOTION. James B. Babbitt, in his work on the "Theory of the Earth," says the earth has another rotatory motion which he formulates as follows:

The earth, in addition to its diurnal rotation, has another proper rotatory motion, transverse, or across the diurnal rotation; the same determining, in stated periods, complete revolutions of the planet.

A slow, constant, and uniform motion of the earth at a right angle to its diurnal revolution would be perfectly competent to effect many climatical changes, and at the same time, if slow enough, would afford opportunity for the organisms inhabiting it to adapt themselves, by and through their innate plasticity of constitution, to the continual change in the conditions of life. A movement of the earth of this nature is now in progress, and as far as our direct knowledge extends, always has been. A geological period must invariably represent an absolute, determinable lapse of time. Not but that the transverse rotation may proceed at a more rapid rate during some portions of such revolution than during others; the elements upon which depend the duration of one great geological epoch control that of all others. If the transverse motion of the earth proceeds from the cause of the attraction of the moon on the excess of matter at the earth's equator, we have an element that may more or less effect its velocity, if the word may properly be used in connection with a movement so slow. The rate per century is about 48"; and the length of a geological period is about 1,350,000 years, being one-half of a transverse rotation.

'SUNSET COX." Almost everybody knows that the Hon. Samuel Sullivan Cox is called "Sunset Cox," but many do not know how he came to be so called. It originated in an editorial article published in the Ohio *Statesman* of May 19, 1853, of which paper Mr. Cox was then editor. The article is here reprinted:

A GREAT OLD SUNSET.

What a stormful sunset was that of last night! How glorious the storm, and how splendid the setting of the sun! We do not remember ever to have seen the like on our round globe. The scene opened to the west, with a whole horizon full of a golden interpenetrating lustre, which colored the foliage and brightened every object in its own rich dyes. The colors grew deeper and richer, until the golden lustre was transformed into a storm cloud, full of finest lightning, which leaped in dazzling zigzags all around and over the city. The wind arose with fury, the slender shrubs and giant trees made obeisance to its majesty. Some even snapped before its force. The strawberry beds and grass plots "turned up their whites" to see Zephyrus march by. As the rain came, and the pools formed, and the gutters hurried away, thunder rolled grandly, and the fire-bells caught the excitement and rang with hearty chorus. The south and east received the copious showers, and the west all at once brightened up in a long, polished belt of azure, worthy of a Sicillian sky. Presently a cloud appeared in the azure belt, in the form of a castellated city. It became more vivid, revealing strange forms of peerless fanes and alabaster temples, and glories rare and grand in this mundane sphere. It reminds us of Wordsworth's splendid verse in his Excursion:

> "*The appearance instanstaneously disclosed*
> *Was a mighty city, boldly say*
> *A wilderness of buildings, sinking far*
> *And self withdrawn into a wondrous depth,*
> *Far sinking into splendor, without end!*"

But the city vanished only to give place to another isle, where the most beautiful forms of foliage appeared, imaging a Paradise in the distant and purified air. The sun, wearied of the elemental commotion, sank behind the green plains of the west. The "great eye in heaven," however, went not down without a dark brow hanging over its departing light. The bright flush of the unearthly light had passed and the rain had ceased; when the solemn church bells peeled, the laughter of children out and joyous after the storm is heard with carol of birds; while the forked and purple weapon of the skies still darted illuminations around Sterling College, trying to rival its angles, and leap into its dark windows. Candles are lighted. The piano strikes

up. We feel that it is good to have a home, good to be on earth where such revelations of Beauty and Power may be had. And as we cannot refrain from reminding our readers of everything wonderful in our city, we have begun and ended our feeble etching of a sunset which comes so rarely that its glories should be committed to immor tal type.

THEOLOGIA—APOCALYPSE. The way in which the title Ioannes got foisted on the Apocalypse is curious. The prophet who is said to have been sent to the Ninevites is styled Yonas or Oannes, a title bestowed on him as the Messenger of *Yona* the Holy Spirit. Among the Hebrews, says Hesychius, the word Ionas signifies a revealer of the word or the voice of the Most High ; it also means a pigeon or dove. The translator into the Greek of the Apocalypse, finding Oannes or Ionas on its titlepage, changed it into the Greek synonym, which means John, and a Dove. All our priests ignore the all important fact preserved by Suidas that its original name was *Theologia*, or " Divinity." — *E. V. Kenealy.*

TRADITION OF THE TEMPLE. There is a beautiful tradition connected with the the site upon which the temple of Solomon was erected. It was said to have been occupied in common by two brothers, one of whom had a family and the other none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife, " my younger brother is unable to bear the burden and heat of the day ; I will arise, take of my shocks, and place them with his, without his knowledge." The other brother, acuated by the same benevolent motives, said within himself, " My elder brother has a family, and I have none ; I will contribute to their support ; I will arise, take of my shocks, and place them with his, without his knowledge."

Judge of their mutual astonishment, when, on the following morning, they found their respective shocks undiminished. This course of events transpired tor several nights, when each resolved in his mind to stand guard and solve the mystery. They did so, and on the following night met each other half-way between the respective shocks, with their arms full.

VALUE OF A LONG PSALM (CXIX). In old times a culprit, when at the gallows, was allowed to select a Psalm, which was then sung, thereby lengthening the chances for the arrival of a reprieve. It is reported of one of the chaplains to the famous Montrose, that being condemned in Scotland to die for attending his master in some of his exploits, he selected the 119th Psalm. It was well for him that he did so, for they had sung it half through before the reprieve came. If he had selected a short Psalm he would have been hung.

The Rejected and Accepted Poems, 1869.

Conserved for the use at the Bicentennial on Derry Common, A. D. 1919. If the Lord will, the avails of so much of the rejected beverage as is not drank in 1869 by his friends, will be funded in a Savings Bank, to be expended for good cider and nuts to be freely offered to each guest at the Second Centennial, as the contribution of the subscriber for the next commemmorative feast of the descendants and successors of the first settlers of Nutfield.

CORRESPONDENCE.

To the chairman of committee of arrangements for the tri-semi-centennial celebration of the first settlement of Londonderry, care of G. F. Adams, of said committee :

DEAR SIR : If God permits I will join in the coming memorial celebration on the 10th instant, on the following conditions :

1. Liberty to offer prayer and thanksgiving as publicly as any. (I Tim. ii, 1-9.)

2. Liberty to read from the stand a short historical poem descriptive of the first settlers, their origin, religious faith, domestic habits, industrial pursuits, etc.

3. Liberty to give each guest there, from the oldest to the youngest, one drink of pure cider, the fruit of old apple trees planted by the first and early settlers of the town, and such a beverage as the McGregors, McKeens, Greggs, Nesmiths, and their peers and contemporaries drank in their day.

The poem may be seen and the cider proved by the committee at my residence anterior to its more general dispensation. Please answer by mail, and herewith find stamp for return letter. I desire your decision at the earliest opportuuity, that the provision of the feast may be in good order and cool for use at the proper time. (John ii, 3 ; and Matt. xv, 11 and 32.)

Yours and man's friend, SYLVANUS BROWN.

June 1, A. D., 1869.

REPLY.

DERRY, N. H., June 8, 1869.

MR. BROWN. DEAR SIR : I am instructed by the tri-semi-centennial committee to say to you that after the consideration of your note and the offers you make, they respectfully decline to accept them. The programme of business for the 10th was fully made out before your communication was received. Dr. Fitz of Ipswich will make prayer, etc. Please accept from *me* a card of invitation.

R. C. MACK, Secretary Com. of Arrangements.

The Rejected Poem of A. D. 1869.

TUNE—"*I would not live alway.*"

BY SYLVANUS BROWN.

The red men from Nutfield have melted away,
There are none left to join us in worship today;
We find their spent arrows, but never a bone,
And the place of their graves here, to us is unknown.

Our sires bought their land here, some good twelve milves square,
And held from their Sachem a title-deed fair:
So they with our fathers were never at war,
For oppression and plunder all good men abhor.

They gathered for worship beneath an oak tree,
And the spot is still marked with a stone, as we see,
And raising their hearts and their voices in prayer,
Invoked His protection who first led them there.

They'd no lute, harp or fiddle, their voices to aid,
Yet raised their glad anthems to God in the shade;
They had no pealing organ their voices to drown,
And 'twere well were there no wooden singers in town.

McGregor his flock like a shepherd did feed,
A shining exemplar in word and in deed;
He led them in worship and joined them in work,
Nor did their good pastor from field labor shirk.

They had one way of worship and went to one place,
Nor split into parties themselves to disgrace;
They gave thanks at their meals and had family prayer,
And on Lord's day to meeting would mostly repair.

No hireling performers devoured the flock,
For pastor and people were built on the Rock,
Jesus Christ their foundation, who died for our race,
And whose love all the Gentiles and Jews did embrace.

They were called the Scotch-Irish, no matter the name,
Or whether from Shem, Ham, or Japhet they came;
They were plain working people and ate their own bread,
The naked they clothed, the hungry they fed.

When the land they had purchased they farming begun,
They smote down the forests and let in the sun.
They made them log cabins, and Gregg built a mill,
Where sawing and grinding are carried on still.

They planted them orchards, and good cider made,
And wielded the ax, the plow and the spade,
The hoe and the scythe, the pitch-fork and rake,
And all but the lazy good living could make.

They raised good potatoes, good flax and good corn,
And some as smart babies as ever was born;
And mothers were fruitful, the daughters were fair,
And sons in field labor with fathers would share.

The girls spun and wove, and nice garments they made,
Whole families then were in homespun arrayed,
Working well their farm products of flax and of wool,
All teachers or scholars in labor's high school.

Their ashes are resting on yon goodly hill,
Perhaps their freed spirits are guarding us still;
We will cherish their virtues and memories here,
Who carried their dead to the grave on a bier.

Invisible now, yet they present may be,
This numerous host of descendants to see,
And when rightly we feel and justly we do,
May joy with the angels such actions to view.

Then welcome to us this memorial day;
Ere the like shall return we shall most pass away,
To mingle with spirits akin to our own,
To see as we're seen and to know as we're known.

Lord, save us from pride and all vain, empty show,
Uphold us and cheer us and guide as we go,
And when the dark waves of death's river are passed,
With the just and the holy receive us at last.

All modern inventions our sires never knew:
Their virtues mere many, their vices were few;
Unknown were steam travel and telegraphs then,
But those were the days when New Hampshire raised men.

To think and let think, to live and let live,
Is the doctrine to teach and the freedom to give;
To speak and let speak, each in turn, one by one,
Is the true way of worship since worship begun.

There's none but false prophets such course will reject,
For they all the persons of men will respect,
The ring and gay clothing they give the chief place,
And practices partial their meetings disgrace.

Not so with the fathers, they hated the priest,
And hireling false prophet that rode on the beast;
The merchants of Babylon, sons of the whore,
And for freedom in worship they came to the shore.

We welcome all nations and colors today,
Nor that one than another is better will say,
For the Jews and the Gentiles have natures alike,
And should for fair freedom unitedly strike.

We pray that our brethren in every place,
May learn of their Saviour and share in His grace,
That king-craft and priest-craft, and error may fall,
And Christ our Redeemer become all in all.
Glory to God forever. Amen.

June 10, A. D. 1869.

After the receipt of this reply Mr. Brown printed the correspondence, together with his prepared poem for the occasion, on a quarto sheet, and gratutiously distributed it to the people assembled.

The poem which was written for the occasion by Lucinda J Gregg, and which was read by a former pastor and resident, was printed in "The Londonderry Celebration; 150th Anniversary of the Settlement of Old Nutfield, N. H., June 10, 1869," (p. 13), compiled by Robert C. Mack, 1869. It has been reprinted also in "Willey's Book of Nutfield," (p. 106), now in press and to be published early in 1896. It has been reprinted here on the next page so that the two poems can be read together.

Our Home Jubilee.

BY LUCINDA J. GREGG.

Read by Rev. J. T. McCollom at Londonderry, N. H., June 10, 1869.

Let Nutfield today sound its merriest notes !
Let the hills and the dales catch the strain as it floats !
Ring out the loud echoes from mountain to sea,
And rejoice in the day of our glad Jubilee !

From the East, from the North, from the prairies afar,
From the Pine Tree domains to the southern Lone Star,
We wanderers come to the cherished home-fold,
To unite in one song for the bright days of old.

A song for the true and a song for the brave,
Who came from afar o'er the easterly wave;
One song for the lake on whose beautiful shore,
Their wanderings ended, they worshiped of yore.

Today we will sing of the brown homes they made,
Where earnest hands toiled, and where loving hearts prayed;
And the home for the Sabbath, just over the way,
The sacred old church, that's one hundred today.

In our jubilant song comes a sadder refrain;
For the songs of the fathers we see not again;
In their green-colored houses on yonder white hill,
With the marble doors locked, they are sleeping so still !

In that glorious day when the sleepers arise,
When together we go to our home in the skies,
It is then we shall know, but, oh ! never till then,
How much we all owe to those brave, faithful men.

Adown the long years comes a noble array;
Ah ! many are found on Fame's roll-call today;
From these valleys and hills has an army of worth,
Of talent and trust, gone to bless the wide earth.

Of those left at home, there is many a name,
All heroic, all noble, unspoken by Fame;
One sigh for the dead, for the living, one song !
God bless the loved home-land that claims all the throng.

Then hail to old Derry ! its lake and its lea,
Its beautiful stream winding down to the sea,
Its wondrous old trees with the evergreen crest,
In fine, fertile fields, sloping green to the west.

All hail to old Nutfield ! whose broader expanse,
Our forefathers claimed as the years did advance;
We always shall love thee, wherever we roam,
And breathe out a prayer for our earliest home.

But Time's speeding onward; how soon in its flight,
Will it bear us afar and away out of sight !
How few, on another centennial day,
Will return and walk over the years sped away !

But we hope, oh ! we hope, when our earth-day is done,
When our tent's taken down at life's last setting sun,
On the Plains all immortal, with glory untold,
We shall sing of the days that never grow old.

Buddhism in the East.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

The only true God of that Baktrian tradition, of which Zoroaster may have been the Grandmaster rather than the reformer, was called Ahura-Mazda or 'the all knowing Spirit,' and his principal doctrine, according to the late recorded tradition in the Avesta-Zend, was that of the inborn good spirit in man, of the 'Holy Spirit.' This spiritual power or 'maga' is the medium of spiritual communion between men and God; the former are free agents and may or may not be led by the indwelling spirit. The word Avesta-Zend probably means the 'text of tradition' or 'tradition written,' and in it passages are recorded which were composed by the maga in the fifth century B .C., although Darmsteter proves that the Avesta received its final form as late as the fifth century A. D. But its most ancient parts contain the hymns or 'gathas' of Zoroaster. No reference is here to be found to a personal adversary of the Deity, nor in the whole Avesta-Zend to the Euphrates or Tigris, and hardly to any of those linguistic peculiarities which were later introduced into Mesopotamia by Shemites. The priestly caste of the Magi is of pre-semitic origin, yet it is not mentioned in the Avesta.

According to Beal's theory, from the south of the Caspian, where the true doctrine of Zoroaster must have been known, Aryan-Scythic tribes migrated in early times to the Indus at Potala, and later to Kapilavastu, where they will have propagated an initiated doctrinal system independent from Brahmanism. To these immigrants into India belonged Gautama Būddha. According to these suppositions a secret or esoteric doctrine of Būddha would have to be distinguished from the popular Būddhist doctrine, propagated with the consent of the Brahmans.

We submit that it was this Brahmanic Būddhism which was introduced more than two centuries before the Christian era into Alexandria, where the Book of Wisdom, forming part of the Greek version of the Hebrew Scriptures, the Septuagint, was composed, the most ancient parts of which were published about B. C. 280. Philo of Alexandria, the senior contemporary of Jesus, is the probable author of the Book of Wisdom, Here seven chosen men of Hebrew history are described as seven incarnations of the Divine Wisdom, which in the Book of Proverbs (viii, 23-31) is described as being with God from eternity. This conception can be safely connected with the Indian Bodhi or Wisdom, and with the legend of seven Būddhas. They were in India considered as incarnations of the aboriginal Wisdom, as Addi-Būddhas, with whom corresponded the heavenly Būddhas

the Dhyani Būddhas. The seventh of these celestial-terrestrial Būddhas was held to have been Gautama Būddha, or Sakya-muni.

How and when can Būddhist tradition have been introduced into the West? The Indian king Asôka, 'the Pious,' who had gone over to Brahamanic Būddhism, and who ascended the throne B. C. 259, according to the fully confirmed Greek chronology, caused inscriptions to be engraved in stone at Delhi (Dehli), Allahabad and other parts of his vast dominions, which contained his edicts and other important statements. In these stone inscriptions Asôka refers to the time and cause of his conversion, to its consequences for India and for foreign countries. He specially mentions the principle of regard for other religions, the labours for his own faith, his endeavors to help the faith of others.

The following is an extract from his 13th edict at Khalsi and Kapur di Giri, according to the latest translation: 'The beloved of the Gods (Asôka) desires security for all creatures, respect for life, peace and charity. These the Beloved of the Gods considers as the conquests of religion; in these acquisitions of religion the king, dear to the gods, finds his joy, not only in his own dominion, but in all his borders within the districts of hundreds of Yoganas.' Among these neighbours are mentioned Antiochus, king of the Yavanas, and towards the north, of or beyond this Antiochus, four kings, Ptolemy, Antigonus, Magas, Alexander. These kings are held to be Antiochus II of Syria (260–247), Ptolemy Philadelphus (285–247), Antigonus Gonatas of Macedon (278–240), Mayas of Cyrene (+ 248), Alexander of Epirus (+ between 262–258). All these were alive 259–258, on Asôka's ascending the throne. The edict does not directly refer to the existence of Būddhism in those countries, nor to the conclusion of conventions with those sovereigns for the protection of foreign subjects; but since Asôka's first edict 256 missionaries had obeyed his summons to emigrate for the purpose of propagating the religion of Būddha. We are told that in all countries where the messengers of the king appeared his religious instructions were listened to, people submitted to them and will continue to do so. 'Thus the acquisition (of religion) is being propagated in all places.' Since Seleukus, Antiochus and Ptolemy II had themselves represented in India by ambassadors, it cannot be doubted that a similar intercourse was established between Asôka and Ptolemy I. Acquaintance of Būddhism in Egypt cannot therefore be doubted to have prevailed in the third century before the Christian era.

To aremarkable confirmation of this important factwe have already referre l. The seventy authors of the Greek version of the Hebrew Scriptures, which Ptolemy I summoned to Alexandria in 230, by their systematic alteration of chronological periods recorded in Mosaic writings, can now be proved to have been transmitted the

fourth year before Būddha's death, which took place 477, instead of the fourth year of Solomon's reign, for the foundation of the Temple.

PERIODS.	HEBREW TEXT.	GREEK TEXT
Adam, created before the Flood 1654 years (Septuagint 2260 years),	4014	4620
Noah, the Flood,	2360	2360
Abraham, migration from Haran after the Flood 367 years (Seqtuagint 1017),	1993	1343
Moses, exodus from Egypt after Haran 430 years (Septuagint 430),	1563	913
Solomon, foundation of Temple after exodus 592 years (Septuagint 440),	971	473

Also to Armenia the introduction of Būddhism before the Christian era can be traced. During the reign of king Val Arsaces (B. C. 149–127) Max Apas Gardina composed the first Armenian chronicles after Chaldæan archives. These formed the principal source for the history by Moses of Chorene in the fifth century A. D., since Sardanapalus Armenia is repeatedly mentioned in cuneiform inscriptions and Sargon (B. C. 721–704) refers to an independent Armenian kingdom under Ursa. Because 'Urzana of Musasir' had sworn allegiance to Ursa, Sargon captured the Musasir 'with its treasures and gods, Italdia and Bagabarta' or Bhagâvata, the conventional designation of the Indian Būddha. In the history of Darōn the Būddhist immigration is said to have taken place 'during the reign of Vagarshag (149–127 B. C.).' The introduction of Būddhism in the West more than two centuries before the Christian era cannot any longer any longer be doubted.

HUMAN DEESTINY. "I like the saying of Jesus regarding human destiny more for its purport of sagacity than for its literal perspicuity:

'No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.'—*Matt.* xi, 27; *Luke* x, 22.

This is not the language in whieh Jesus spoke to the Jews of his day, and doubtless his apothegm is marred by its double translation from his vernacular to Greek and from Greek to English. It is probable that the sage of Nazareth entertained a thought nearly equivalent to the following:

'None but the Parent of Mentality can apprehend the scope of magnanimity which shall crown the everlasting development of humanity's offspring, to whom the attributes of humanity's Parent are yet to be revealed in proportion as finite personality shall verge to a semblance of the Infinite Mind.'"—*George Stearns.*

Three Persons and One God.

BY ERNEST DE BUNSEN, LONDON, ENG.

It is customary to assert that in the Bible no direct evidence is to be found for the doctrine of a Divine Trinity in Unity. But we consider it impossible to assume that the doctrine of three persons and one God could have been developed in the fourth century with so much learning and defined with so great precision, in spite of all opposition to it, unless the members of the Nicean council had been well aware that symbols traced back to the time of Moses, if figuratively interpreted, as Philo had done, contain the germs of the conception according to which the Deity consists of three eternal persons in a mysterious unity. As the basis of this late defined doctrine we regard the mysterious symbolism of the two cherubim on the ark and the Divine presence above and in the midst of them, if this symbolism be connected with the recorded vision of Abraham referring to three celestial visitors.

According to the transmitted tradition of the Hebrews, Moses was by Jehovah commanded to make a sanctuary that He might dwell among Israel, that is, an ark of acacia-wood, overlaid within and without with gold. Upon the ark he was to place a kapporeth, literally a cover, which in the Greek canon and by Jerome was called the cover of atonement, and by Luther the mercy-seat. At the two ends of the mercy-seat Moses was to place two cherubim of gold, one cherub at the one end and one cherub at the other end. The cherubim 'shall spread out their wings on high, covering or overshadowing the mercy-seat with their wings, with the faces one to another; toward the mercy-seat shall the faces of the cherubim be. * * * There will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things of which I will give thee in commandment unto the children of Israel.'

It may be assumed that each of these two cherubim had six wings, like the seraphim described in Isaiah, and the four living creatures in the Revelation of John. Of the seraphim it is written; 'each one had six wings; with twain he covered his face, with twain he covered his feet and with twain he did fly. And one cried unto another and said: Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of his glory.' It follows from the Biblical description that the two ends of the mercy-seat and the place above the same and in the midst of the two cherubim, that is, the place of the Divine presence, connected with the cherubim, formed an equilateral triangle in the Holy of Holies.

Like the serpent and the tree of life, the cherubin in Eden has to be

interpreted figuratively, that is, by solar and astronomical symbolism Ezekiel in his vision of the four beasts which he recognised as cherubim, identifies the face of the bull with the face of the cherub, thus mysteriously indicating that the cherub referred to Taurus, the most ancient spring-equinoctial sign of the Zodiac. It is probable that the Hebrew word kerûb, like the Assyrian kirub, referred to the ploughing bull, for in cognate languages karab means to plough. Philo explains by the sun the fiery sword of the cherub which turned every way. The same symbolism was known among the early Babylonians. A cuneiform inscription describes the God Bel as bearing in his hands a fiery sword which alternately turned 'to the South, to the North, to the East, and to the West, so that nobody could escape from the same.' [1]

According to the tradition transmitted by Clement of Alexandria, the two cherubim of the ark signified the two hemispheres, and the twelve wings of the cherubim pointed to the twelve signs of the Zodiac. Therefore the two cherubim symbolised the equinoxes, and the six wings of the two cherubs reached to the solstices, so that the two cherubim pointed to the yearly path of the sun. The later and not Biblical word Shechina for the Divine presence means rest, and those who were initiated in the mysteries of solar symbolism must have explained this word as pointing to the sun at the solstice, when he appears momentarily to rest. As explained by the Alexandrian Clement, the Divine presence in the midst and above the two cherubim is clearly connected with the annual course of the sun, and it follows that, according to this patristic tradition, the mysterious equilateral triangle in the Holy of Holies referred to the three successive daily manifestations of the sun, to the morning, midday, and evening sun. The thrice holy was addressed to the Lord of Hosts or Sabaoth, that is, to the God symbolized by the celestial bodies, among which the sun was regarded as the ruler.

We shall now point out that by the threefold though not contemporaneous daily manifestations of the sun, Philo of Alexandria has interpreted Abraham's vision recorded in Genesis, according to which three celestial persons appeared to and communed with him. 'And the Lord appeared unto him by the oaks of Mamre, as he sat in the tent door in the heat of the day,' or 'when the sun is hottest,' that is, at noon. 'And he lifted up his eyes and looked, and lo three man stood by him.' These are described as celestial guests. The one of these persons is identified with God, whilst the two other persons are designated as his companions. Although Abraham addresses each of these three persons as 'my lord,' and Lot calls two of the celestial beings 'my lords,' yet only the one of these three persons said that

[1] Transactions, Society of Biblical Archæology, V, 1.

he himself will return unto Abraham ' when the season cometh round,' that is, when the sun has completed his yearly revolution, and that Sarah is to have a son. Here the manifestation of the Deity is clearly brought into relation with the annual course of the sun. When Abraham went with the three men toward Sodom, the one person said unto the other two men : ' How can I hide from Abraham that which I will do ? ' that is, destroy Sodom. And Abram ' stood before the Lord,' and though conscious of being ' but dust and ashes,' he took it upon himself ' to speak unto the Lord,' to ' the judge of all the earth,' and to intercede for the righteous among the inhabitants of the city. Finally God promised that he would not destroy if he should find but ten righteous in her.

We now proceed to show that Philo has connected with and explained by the mysterious symbolism in the Holy of Holies, that is, by the threefold daily manifestations of the sun, the recorded vision of three men appearing to Abraham. Philo writes : ' The one in the midst is the Father of the Universe,' and ' the beings on each side, to his right and left, represent his principal powers,' they are ' ever near the living God.' He explains that ' the central person of the three ' is accompanied by the powers as body-guards. He is ' the true and living God,' whilst the two others of the beings whoappeared to Abraham in the form of man ' represent only ' secondary powers.' These companions of God Philo describes as two ' angels,' as ' holy and Divine natures, the messengers and vicars of mighty God, through whose mediation, as ambassadors, he announces what predictions he deigns to communicate to our race.' With as much clearness as was permitted by his respect for the secret tradition, that is, for the deeper knowledge or gnosis to which Philo repeatedly refers, he indicates that ' the central person of the three persons ' is symbolised by the midday sun. He appeared to Abraham ' when the sun is hottest,' and he shone on Abraham's soul ' as if that moment it had been noon.'

It is evident that Philo gives to the central person of the three persons exactly the position assigned to Jehovah in the midst and above the two cherubim. He must have referred the two cherubim, as Clement did after him, to the morning and evening sun, in the midst of which and above them is the midday sun. From this it follows that Philo must have connected the two angels to God's right and left with the morning and evening sun. This interpretation is confirmed by Philo's explaining the angel to the right hand of God to be ' the beneficent power which has the name of God,' clearly designating the angel in whom is the name (or spirit) of God, described in the Book of Exodus as going before and following Israel in the wilderness. It is the angel whom Stephen and Paul identify with Christ, and who is in the Gospel called ' the dayspring ' or ' rising from on high,' that is, the Messianically interpreted rising sun, ' the sun of

righteou: ness.' There can therefore be no doubt that Philo has connected the angel to the left of God, the angel of ' God's punishing power,' with the setting sun, which indicates the coming darkness. This distinction by Philo between the angel of God's beneficent power and the angel of his punishing power is in absolute harmony with the Biblical narrative of the three men. Although Abraham was in company with the three, yet the two angels to the right and to the left of the central person, according to Philo's interpretation, are in Genesis described as having gone alone to the cities of the Jordan valley, the one to save Zoar, the other to destroy Sodom.

Philo explains that the three angels were united with God, not only by their holy and Divine natures but by unity of will. Therefore Philo would say that these three persons are but one person, and that Abraham has spoken to the three persons ' not as to three persons but to one person.' Had Philo believed in or ever heard of the doctrine of three eternal and coeval persons constituting a Divine Trinity in Unity, he could not have avoided to interpret the vision of Abraham in accordance with such a doctrine, and he could not have distinguished the two angels, as he does, from the one personal Deity. Again, if Philo had intended to convey a doctrine of three eternals, he must have distinguished the Holy Spirit from the Logos, whom he calls the second God. But of such a distinction there is no trace in Philo's works.

Like Philo of Alexandria Clement does not distinguish the Holy Spirit from the Word of God, though he accepted the Deity of the Logos, and recognised the incarnation of the same in Jesus Christ through the Holy Spirit. Origen is the first to use the word Trinity in connection with the Deity. He writes, it is ' the same God himself, the same Christ and the same Holy Spirit who was in the prophets and apostles ' ; that the everlasting Holy Spirit ' is reckoned in the Trinity of the Trinity ' ; that man does not obtain salvation unless with coöperation with the entire Trinity, Father, Son, and Holy Ghost; that there is no difference in the Trinity.' But Origen insists that God being spirit cannot have a body, and that ' an incorporeal life will rightly be considered a prerogative of the Trinity alone.' He asserts that only of the Father of Truth, and the Son who is the Truth, can be held that ' whilst they are two, considered as persons or substances,' they ' are one in unity of thought, in harmony and identity of will.' The Father and the Son, united by the incorporeal spirit, Origen designates as ' the fountain of holiness,' and ' the most excellent Trinity,' without whose authority even ' saving baptism is not complete.' Having excluded the possible assumption of three persons and one God, Origen writes that man does not obtain salvation, unless with the coöperation of the entire Trinity, Father, Son, and Holy Ghost.' But ' the nature and faith of the Trinity ' can only be taught by Divine revelation of the Paraclete, the intercessor or comforter.[1] (See references foot of page 252.)

No doctrine of three eternal persons and one God existed up to the death of Origen's death, A. D. 254, that is, up to 71 years before the council of Nice. But after 325 the narrative of three persons in Abraham's vision was by representations in churches connected with the new doctrine of three persons and one God, and the 18th chapter of Genesis continues to be read in Christian churches on Trinity Sunday. Hereby a certain connection is indicated between the narrative of Abraham's vision and the new doctrine of three pesrons and one God, published more than 1800 years later. The members of the council of Nice must have known that the traditional and sole authority for a doctrine of three persons and one God was the recorded vision of Abraham on the apparition of three celestial persons, which as they all could know, Philo had interpreted by solar symbolism. The Old Testament never refers to the Messiah as the Son of God, and the idea of God the Son as the second eternal person or the Holy Spirit originated, as expressed in the Book of Proverbs, of a premundane and personal Wisdom by the side of God. The Holy Spirit as the third eternal person of the Deity is a concnption as strange to the New Testament as the theory of three persons and one God is to the Old Testament.

The only acceptable definition to the mysterious Godhead will be found indicated with sufficient clearness in the Bible, when that collection of Scriptures shall have been interpreted according to the soundest principles of scientific criticism. We must not go back to the name Yao-Jehovah, which was unknown in Israel before the time of Moses, as revealed to him, and which was probably connected with if not derived from solar symbolism. Nor can the mystery of one God be explained by the more ancient and indefinite name Elohim or gods, or by the utterly vague 'I am that I am.' This name for God, recorded in a probably later added passage in the Book of Exodus, was never used by Moses, and has been provedto be a literal translation of the probably more ancient name recorded in the Avesta-Zend, 'ahmi yat ahmi,' among twenty names given to Ahura-Mazda.[2] The religion of the Spirit, in its essentials, was first proclaimed by the grandmaster Zarathustra, and this religion of the Divine Spirit in mankind, of the kingdom of heaven on earth, Jesus Christ, the Grandmaster or Rabboni in Israel, opened to all believers already before he had 'overcome the sharpness of death.' According to the teaching of Jesus the only possible definition of God the Father ought forever to be that God is 'the Father of the spirits in all flesh,' that God is Spirit and is Love.

Jesus Christ has taught by word and deed the Fatherhood of God and the brotherhood of mankind through one and the same Spirit.

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[1] Orig. de principiis III, 7, 8; I, 4, 2; II, 7, 1-3; contra Cels VI, 70; VII, n. [2] Max Müller, Gifford Lectures, 1893.

Exchanges and Contents.

THE GREAT PYRAMID AND NAPOLEON I. A Masonic Study, containing a Bibliography of Pyramid Literature in an appendix. By Harry Ridgely Evans, of the U. S. Bureau of Education. Royal octavo, pp. 18. Washington, D. C. Price 15 cents. This is a review of several of the prominent writers on and interpreters of the symbolism, the measurements, construction, objects, aspects, history, masonry, etc., making it an interesting study. The author says Napoleon was not a Mason, but that he favored and patronized it, and that several of his officers were members of the fraternity. Various incidents remind one of the "Battle of the Pyramids," by Napoleon, 1799, as well as the "Battle of the Standards" (of measurement), by John Taylor, 1864. The Bibliography appended was appropriated from NOTES AND QUERIES, November, 1894, with a few additional titles.

LUCIFER. A Theosophical Monthly founded by H. P. Blavatsky in 1887. Edited by Annie Besant and G. R. S. Mead. Annual subscription, seventeen shillings and six pence, or $5.00. Now in it XVIIth volume. The largest and leading theosophical English periodical devoted to Theosophy and its kindred subjects. Editorial correspondence, and books for review, should be addressed to Editors of Lucifer, 19 Avenue Road, Regent's Park, London, N. W. Letters on bussiness should be directed to The Theosophical Publishing Society, 7 Duke Street, Adelphi, London, W. C. All Theosophical and Occult books for sale by the Society. Also to be had of The Path, 144 Madison Avenue, New York; Theosophical Publishing Society, Benares; The Proprietors of The Theosophist, Adyar, Madras.

THE BIBLICAL WORLD (Chicago, Ill.) for August, 1895, contains: The Use of Hebrew in the New Testament, by John Poucher; The Questions of Higher Criticism and the Sources whence the Answers may be Sought, by F. B. Denio; An Introduction to the Quran, by Gustave Weil; The Use of Mythic Elements in the Old Testament, by C. M. Cady; Aids to Bible Readers, the Letters of James, by Ernest D. Burton. Comparative-Religion Notes. Synopsis of Important Articles. Notes and Opinions. Editorials. Book Reviews, etc. Subscription, $2.00 a year, strictly in advance. Monthly.

METAPHYSICAL MAGAZINE. August, 1895, contains: Ownership through Idealism, by Henry Wood; The Carnelian Talisman, a psychometric study, by Chas. A. Foster; "To Be," by C. H. A. Bjerregaard; Concentricity, the law of spiritual development, by J. Elizabeth Hotchkiss; The Ideal of Universities, by Adolf Brodbeck; The Religious Training of Children, by Abby Morton Diaz; Regeneration vs. Degeneration, by W. J. Colville. Department of Healing Philosophy. The World of Thought, with editorial comment. This monthly is one of the foremost in this chosen field of thought. Subscription, $2.50 a year. 503 Fifth Avenue, New York City.

THE PATH. Devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy and Aryan Literature. Wm. Q. Judge, editor. $2.00 a year, in advance, monthly. August, 1895. Theosophical movement, Letters of H. P. Blavatsky, Talks about Indian Books, Mind as Theatre of Evolution, Eternal Life and Punishment, Devachan, Nature and Purpose of Devachan, On the Screen of Time, Mirror of the Movement, Correspondence. 144 Madison Avenue, New York.

Books and Pamphlets.

GLIMPSES OF TRUTH ALONG THE BOUNDARIES OF THOUGHT concerning certain knowledge, Matter, the Soul, the Deity, Evolution, Assyriology, Higher Criticism of the Bible, the Christ and other Matters, Immortality, and Heaven. By S. R. H. Biggs. Published by the author; copyrighted 1895. Square duodecimo, cloth; 78 pp. Price, $1.00, to be obtained by addressing the author, South Lincoln, Mass. "Ye shall know the truth, and the truth shall make you free" (John viii, 32). "I have many things to say unto you, but ye cannot bear them now" (John xvi, 12). "Everywhere there is continuous evolution without a break; and in revelation it is the same" says Stopford Brooke. The introduction says "thought and deed are entwined. Good reflection leads to good affection and good action. As a man thinks so is he." Here are over 600 quotations from eminent specialists in all branches of thought, such as intuition, reason, being, substance, matter, soul, thought, brain, Ego, Deity, infinity, eternity, the absolute, cause, design, evolution, good, evil, love, freedom, law, universe, humanity, and all departments of the sciences. All phases are exampled, discussed, revolved, and authorities quoted, with their references. Read this book, and let him who always thought now think the more, as certainly he will. There is more meat in the compass of this book than in many hundred pages of some octavos.

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A FINAL EFFORT ON PHYSICS IN A SUPPLEMENT. By Edward Beagle, author of several scientific and religious works (see cover of Vol. IX, June, 1892 and Vol. XI, June, 1893). He quotes: "Thy testimonies are wonderful" (Psalm cxix, 129.) This is a limp covered 36-paged pamphlet, with chapters on a universal ethereal medium, generation, circulation, experimental evidence, Satellites of Saturn, the remains of the Noachian flood, etc., with an appendix. All his works can be obtained of the author 19 King Street, Tavistock, Devon, Eng.

AMERICAN FOLK-LORE JOURNAL. April-June, 1895. No. XXII. Vol. VIII. Single number, $1.00; Annual subscription, $3.00. Published for the American Folk-Lore Society. W. W. Newell, editor. Cambridge, Mass. Quarterly.

THE VAHAN. A vehicle for the interchange of theosophical opinions and news. G. R. S. Mead, editor. Monthly Vol. V, August, began a new volume. Under European Section. 17 and 19 Avenue Road, Regent's Park, London, Eng.

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Homer. A Study of the Greek Classic Poets. By Henry Nelson Coleridge. Boards, uncut; pp. 240. London, 1830. Price, $0.55, postpaid. Address "Homeric Club," Box 72, Manchester, N. H.

Theosophical Manuals, by Annie Besant. No. I, The Seven Principles of Man. No. II, Reincarnation. No. III, Death and After. Each cloth and just published, new, price, 25 cents each, postpaid.

Sod, the Son of Man. Sod, the Mysteries of Adonai. Two vols. in one. Pp. xxiv+152+216=390. By S. F. Dunlap. London, 1861. Rare books for the occult student, Freemason, Rosicrucian, and the esoteric reader. Price, postpaid, $3.00. Address this office.

Encyclopædia of Freemasonry and its kindred sciences, comprising the whole range of arts, sciences, and literature as connected with the institution. By Albert G. Mackey, M. D. Addendum by Charles T. McClenachan. Illustrations. Appendix containing a pronouncing vocabulary of names and words used in the all rites and ceremonies. Royal Octavo; sheep; pp. nearly 1100. Price, $5.00 net. Address Henry P. Glidden, Dover, N. H.

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*The truth ye shall know by this token: that it will solve many riddles.*"
—RALPH WALDO EMERSON.

VOL. XIII. OCTOBER, 1895. No. 10.

General Ethan Allen Hitchcock.

MR. EDITOR. I read with surprise the statement on page 167 of the current volume, that Gen. E. A. Hitchcock asked that my mantle might fall on him. I would have sooner supposed that the terms should be reversed. General H. was old enough to be my father, and during our friendship, from 1859 till his death, I had supposed I was learning from him. Certainly I am indebted to him for numerous thoughts and suggestions by which I have greatly profited. He was a diligent student of mystic philosophy, conversant with Plato, Philo, the Alexandrians, Spinosa, Bœhme, the Germans, and later speculative writers. It was a favorite utterance of his that in order to learn an author's meaning well one should write about it. He taught that Alchemy did not mean the physical transmutation of metals, but the regeneration of human nature into the Divine. This was the true hermetic philosophy of which Emanuel Swedenborg as well as Benedict Spinosa were expounders. He held of course that the Gospels, the alchemic, Rosicrucian and other writings were profoundly symbolic. Christ, he taught, was the personification of the philosophy of the Essenes. He collected a large number of theosophic, archæologic, philosophic, thaumaturgic, alchemic, and mystic works, at a large expense. At the outbreak of the war in 1861 he perceived the ending of his mystic life and placed his books with Joseph Sabin of New York

to be sold. By some connivance, common with venders of second-hand books, they were remorselessly "butchered," going for a song where their worth was not duly appreciated.

Besides his works, Remarks upon Alchymists, 1855; Remarks upon Alchemy and the Alchemists, 1857; Swedenborg a Hermetic Philosopher, 1858; he also published the following: Christ the Spirit, two volumes, (four editions 1861 to 1874); Spenser's poem Colin Clouts Come Againe explained, 1865; Remarks on the Sonnets of Shakespeare, with the Sonnets, showing them to have an esoteric meaning, 1866; Notes on the Vita Nuova and minor poems of Dante, 1866; Red Book of Appin, 1866; Goose Girl Going to the Well, 1859.

It was his belief that the classic poets wrote in symbolic language, and he contemplated an exposition of "Wilhelm Meister." When D. A. Wasson's papers on that work appeared in the *Atlantic Monthly*, I surmised at first that General H. was the author. He wrote a *brochure* tracing the similarity of the doctrines of Spinosa and Swedenborg, but his views of the latter are hardly aeceptable to pronounced "Newchurchmen." He regarded the various tales in our folk lore as mystic, and he loved to delineate their spiritual or esoteric meaning.

Yet, familiar as I was with him, I never knew till after his death that he was the grandson of the conqueror of Ticonderoga, or I should have had a world of questions to put respecting the old veteran. We always discoursed on the peculiar topics which interested us both. It is my aim to know the best I can of every person, rather than his faults. Gen. Hitchcock was a great admirer of Abraham Lincoln. In a visit to me just before the battle at Gettysburg and the murderous riot of 1863, in New York, he declared that it did appear as if God had specially raised up Mr. Lincoln for the presidency at that period. Everything looked dark just then, and his confidence in Mr. Lincoln, sublime as it was, seemed to me almost doting. But he knew better than I, and the event showed him right. He lived years in advance of his contemporaries. He was not appreciated except by few. Gen. N. B. Buford of Detroit was perhaps his principal disciple. He published his works at his own expense, and gave the most of them away. In short, while he and I were closely and cordially in rapport, I think the intellectional seniority belonged to him *par excellence*.

ALEXANDER WILDER.

VENUS, HER EFFECT UPON THE EARTH. R. G. Jenkins, F. R. A. S., has endeavored to show a very remarkable effect of the planet Venus upon the earth. The present British Astronomer Royal proved, many years ago, that the disturbing effect of this planet was so great that the Earth was materially pulled from its orbit. Mr. Jenkins shows that to this action we must look for an explanation of the cold waves which occur on an average every eight years, as in 1829, 1837, 1845, 1855, 1863, 1871, 1879, (1887, 1895), and that for the next 50 years the temperature will be below the average. He states that a heat wave has been observed to pass over the Earth every twelve years, nearly cotemporary with the arrival of the plant Jupiter at its perihelion, such a wave being now close at hand.—*Mining and Scientific Press.*

YOUR OBEDIENT SERVANT, ETC. Prof. J. P. Mahaffy has found out that of the two words of farewell at the end of the Greek letters, found among the Petrie papyri, *eutuchei* is the polite form corresponding to " Your obodient servant," while *erroso* is more familiar, like " Yours sincerely."—*N. Y. Sun.*

CURIOUS LANTERN. In 1602, it is related that Sir John Harrington, of Bath, sent to James VI, of Scotland, as a New-Year's gift, a dark Lantern. The top was a crown of pure gold, serving also to cover a perfume pan. Within it was a shield of silver, embossed, so as to reflect the light ; on one side of the shield were the sun, moon, and planets, and on the other side the story of the birth and passion of Jesus, as it was engraved by David II, king of Scotland, who was a prisoner at Nottingham. The following words were inscribed on the present : *Domine, quum veneris in regnum tuum* (" Lord, remember me when thou comest into thy kingdom "—Luke xxiii, 42).

A MAMMOTH FEAST. Leland mentions a feast given by the Archbishop of York, at his installation, in the reign of Edward IV. There were disposed of as follows : 300 quarters of wheat, 300 tuns of ale, 100 tuns of wine, 1,000 sheep, 104 oxen, 304 calves, 304 swine, 2,000 geese, 1,000 capons, 400 swans, 104 peacocks, 1,500 hot venison pasties, 4,000 cold venison pasties, 5,000 custards, hot and cold.

" TO SCORN." " And they laughed him to scorn " (Matt. ix, 24 ; Mark v, 40 ; Luke viii, 53). Who scorned ? A. J. S.

The original is differently translated. The Revised version and the Douay translate the same as quoted above ; the Jonathan Morgan version says " they derided him " ; the Syriac translation by James Murdock says " they scoffed at him " ; the Julia E. Smith version has " they mocked him."

CAIN AND ABEL. In several ancient copies of the Book of Genesis, in chapter iv, verse 8, there is a chasm indicated as follows :

" And Cain talked with Abel his brother: * * * * * and it came to pass when they were in the field," etc.

The omission is supplied by the Rabbis, in the Jerusalem Targum.

" And Cain said to Habel, his brother, come, and let us go into the open country. It came to pass, therefore, when they had both gone forth into the open plain, that Cain made answer and said to Habel, his brother : There is neither Justice, nor a Judge, nor any future, nor shall a good reward be given to the Just, nor shall revenge be taken on the wicked, nor was the world created in mercy, nor is it governed in mercifulness. Wherefore was your offering received with a blessing and my offering not received with a blessing? Habel then made answer and said to Cain : There is both Justice and a Judge, and a future time, and a gift of price for the good, and a vengeance to be taken on the bad ; and the world was created in mercifulness, and it is governed in mercy also ; and as it is governed according to the fruits of good works, for this reason, that as my actions are better than yours, therefore was my offering accepted with a blessing, but yours was not accepted with a blessing. And they both began to fight in the open plain."

The Targum of Jonathan Ben Uziel gives another version, thus:

" And Cain said to Habel, his brother, come, let us both go into the country ; Cain answered and said to Habel : As I understand, the world was not made in mercy, nor is it governed according to the fruit of good works, and there is a leaning to persons in judgments that are given ; for what cause was it, that your sacrifice was received, but mine was not received with a blessing? Habel answered and said to Cain : The world was made in mercy, and it is indeed governed according to the fruit of good works, and there is no leaning to persons in the righteous judgments ; and moreover because the fruit of my works was better than yours, and more precious, therefore, was it that my offering was accepted with a blessing. Cain answered and said to Habel : There is neither judgment, nor Judge, nor a due reward for the good, nor any punishment for the bad. Habel answered that these all were ; and for the sake of these things they contended on the face of the plain."

LEVIATHAN. The man-fish Oannes, is the Great Fish, Leviathan, on which, according to the Rabbins, the faithful are to sup at the day of judgment ; and he is the Fish Jesus, of which the Rev. Algernon Herbert in " Nimrod " IV, 26, gives this reading, '*Iesous Christos Theos* '*Upatos Soter*, " Jesus the Anointed, the Highest God our Saviour." This is similar to the Sibylline acrostic, Vol. VIII, p. 396.

WATCHMAN IMITATING A CLOCK AT HERRNHUTH. The following is the manner the watchman imitates a clock at Herrnhuth, Germany:

VIII. Past eight o'clock! O, Herrnhuth, do thou ponder;
Eight souls in Noah's ark were living yonder.

IX. 'Tis nine o'clock! ye brethren, hear it striking;
Keep hearts and houses clean, to our Saviour's liking.

X. Now, brethren, hear, the clock is ten and passing;
None rest but such as rest for Christ's embracing.

XI. Eleven is past! Still at this hour eleven,
The Lord is calling us from earth to heaven.

XII. Ye brethren, hear, the midnight clock is humming;
At midnight our great Bridegroom will be coming.

I. Past one o'clock! The day breaks out of darkness;
Great Morning Star appear, and break our hardness.

II. 'Tis two! On Jesus wait this silent season,
Ye two so near related—Will and Reason.

III. The clock is three! The blessed three doth merit
The best of praise, from body, soul and spirit.

IV. 'Tis four o'clock! When three make supplication,
The Lord will be the fourth on that occasion.

V. Five is the clock! Five Virgins were discarded,
While five with wedding garments were rewarded.

VI. The clock is six, and I go off my station,
Now, brethren, watch yourselves for your salvation.

POSIES FROM WEDDING RINGS. "Is this a prologue, or a posy ring?" —*Hamlet.*

The following posies were transcribed by an indefatigable collector, from old wedding rings, chiefly of the seventeenth and eighteenth centuries. The orthography is, in most cases, altered.

Death never parts Such loving hearts	In thee, my choice I do rejoice.	A heart content Need ne'er repent
All I refuse And thee I choose.	In thee, dear wife, I find new life.	This ring doth bind Body and mind.
Joy day and night Be our delight.	Endless as this Shall be our bliss.	God alone Made us two one.
I change the life Of maid to wife.	No gift can show The love I owe.	In love abide Till death divide.

STABILITY OF THE SOLAR SYSTEM. Prof. O. M. Mitchel says, in his work, "Popular Astronomy," (p. 307) that Lagrange, after having analyzed the planetary system, reached the following proposition as to the stability of the inclinations through all ages:

"If the mass or weight of every planet be multiplied by the square root of its major axis, and this product be multiplied by the tangent of the angle of inclination of the plane of the planetary orbit to a fixed plane, and these products be added together, their sum will be constantly the same."

On page 314 of the same work he again gives the proposition, but with the addition of "the square of" the tangent, as follows:

"If the mass of each planet be multiplied by the square root of the major axis of its orbit, and this product by *the square of* the tangent of the inclination of the orbit to a fixed plane, and all these product be added together, their sum will be constantly the same, no matter what variations exist in the system."

Which of these propositions is the correct one, and where in the works of Lagrange is it found elaborated?

TRANSCENDENTAL EQUATIONS. The names *Algebraic* and *Transcendental* functions commonly given to two principal groups of analytical elements, are undoubtedly very inappropriate. But the universally established division between the corresponding equations is none the less very real in this sense, that the resolution of equations containing the function called *transcendental* necessarily presents more difficulties than those of the equations called *algebraic*. Hence the study of the former is as yet exceedingly imperfect, so that frequently the resolution of the most simple of them is unknown to us, and our analytical methods have almost exclusive reference to the elaboration of the latter. Simple as it may seem, for example, the equation $a^x + b^x = c^x$, we do not yet know how to resolve it, which may give some ideas of the extreme imperfection of this part of algebra.—*Auguste Comte.*

CALL TO PRAYER. The call to prayer from the Mosques is this:

Alla ackbar! Alla ackbar! esched en la illa ella Alla! esched en Mohammed rasoul Alla! Haï ala es salat: Haï ala el falah.

God is great; God is great. I bear witness there is but one God; I bear witness that Mohammed is his prophet. Come to prayer; come to worship. God is great. He is only one God.

"*From without cometh no Divine revelation; but the secret of things is revealed from within.*" (How the World came to an End in 1881, p. 35.)

PLANETARY RATIOS FROM "THE PERICOSMIC THEORY, BY STEARNS.

The square root of the ratio of a senior planet's orbit to a junior planet's orbit is equal to the ratio of the junior planet's orbital motion to the senior planet's orbital motion.

	RATIO.		RATIO.
Earth and Mercury,	1.60726945	Earth and Jupiter,	2.280767
Earth and Venus,	1.1758	Earth and Saturn,	3.08848
Earth and Mars,	1.23438	Earth and Uranus,	4.37983
Earth and Ceres,	1.6633	Earth and Neptune,	5.4805363

The ratio of the radius of the Solar Nebula's equator at the birth of a senior planet to the radius thereof at the birth of a junior planet is equal to the square of the ratio of the Solar Nebula's rotary motion at the birth of a junior planet to its rotary motion at the birth of the senior planet.

	RATIO.		RATIO.
Uranus and Neptune,	1.251316	Mars and Neptune,	4.4399
Saturn and Neptune,	1.7745	Earth and Neptune,	5.48053
Jupiter and Neptune,	2.402934	Venus and Neptune,	6.4441
Ceres and Neptune,	3.2949	Mercury and Neptune,	8.808704

Uranus and Neptune,	$\sqrt{}$ 1.56579	=	1.251316
Saturn and Neptune,	$\sqrt{}$ 3.148882	=	1.7745
Jupiter and Nepturn,	$\sqrt{}$ 5.774097	=	2.402934
Ceres and Neptune,	$\sqrt{}$ 10.856510	=	3.2949
Mars and Neptune,	$\sqrt{}$ 19.712756	=	4.4399
Earth and Neptune,	$\sqrt{}$ 30.036278	=	5.48053
Venus and Neptune,	$\sqrt{}$ 41.5270	=	6.4441
Mercury and Neptune,	$\sqrt{}$ 77 5932676	=	8.8087040825

Thus it appears that the respective ratios of the distances of the planets from the sun are consecutively nearly as

1, 3, 5, 10, 20, 30, 40, 77.

Neptune and Solar Nebula,	$\sqrt{}$ 1.868661660 1	=	1.36699
Uranus and Solar Nebula,	$\sqrt{}$ 2.925912880 9	=	1.71053
Saturn and Solar Nebula,	$\sqrt{}$ 5.8842	=	2.42573
Jupiter and Solar Nebula,	$\sqrt{}$ 10.789852	=	3.28479
Ceres and Solar Nebula,	$\sqrt{}$ 20.28710667 78	=	4 504121
Mars and Solar Nebula,	$\sqrt{}$ 36.83647506	=	6 0693
Earth and Solar Nebula,	$\sqrt{}$ 56.127641	=	7.49183
Venus and Solar Nebula,	$\sqrt{}$ 77.600081	=	8.809
Mercury and Solar Nebula,	$\sqrt{}$ 144.995564	=	12.04141649

Here it appears that the ratios of the planets taken from Neptune to the sun to the Solar Nebula are consecutively nearly as

2 3, 6, 10, 20, 36, 56 78, 144.

Jacob Behmen.

Whate'ver the Eastern Magi sought
Or Orpheus sung, or Hermes taught,
Whate'er Confucius would inspire,
Great Zoroaster's mystic fire ;
The symbol that Pythagoras drew,
The wisdom God-like Plato knew ;
What Socrates debating proved,
Or Epictetus lived and loved ;
The sacred fire of saint and sage,
Through ev'ry clime, in every age,
In Behmen's wondrous page we view,
Discovered and revealed anew.
"Aurora" dawned the coming day,
Succeeding books meridian light display.
Ten thousand depths his works explore,
Ten thousand truths unknown before.
Through all his works profound, we trace
The abyss of nature, God, and grace.
The seals are broke, the mystery's past,
And all is now revealed at last ;
The trumpet sounds, the spirit's given,
And Behmen's is the voice from heaven.

Rev. William Law.

The following is the inscription engraved on the face of Mr. Law's tomb, erected in the churchyard of Kings-Cliffe, not far distant from where he had in life resided :

"HERE LYETH THE BODY OF THE REV. WILLIAM LAW, A. M., WHO DIED APRIL 9TH, 1761."

He was well known to the world by a number of truly christian, pious writings, exemplified by a life spent in a manner suitable to a worthy and true disciple of his heavenly, divine, crucified Master and Saviour, Jesus Christ, who *lived* and *spoke* to him, and by him. In his younger days, he sufficiently distinguished himself by his parts and progress in human nature. Afterwards, taking the advice of the Saviour to the rich young man, he totally renounced the world and followed Christ in meekness, humility and self-denial ; and in his last years, he was wholly absorbed in his love to God and mankind, so

that virtue in him was nothing but heavenly love and heavenly flame.

In parts and sense, inferior to none—
With wit most amiable with learning stored,
His talents great and high, were quite sublimed
In loving God with all his mind and heart.

His time was all employed in things divine,
By serving God in goodness to mankind.
The poor, the maimed, the blind have lost in him,
The kind protector and the ready friend.

LATIN PUNS. Among the nugæ of Dean Swift are his celebrated Latin puns. They consist entirely of Latin words, but, by allowing for false spelling, and running the words into each other, the sentences make good sense in English. The following is one of his best:

Mollis abutis,	*Moll is a beauty;*
Has an acuti,	*Has an acute eye.*
No lasso finis,	*No lass so fine is;*
Molli divinis,	*Molly divine is.*
Omi de armis tres,	*O my dear mistress,*
Imi no dis tres,	*I'm in distress.*
Canu disco ver	*Can you discover*
Meas alo ver?	*Me as a lover?*

DROP-LETTER RETORT. A gentlemen by the name of Page, having found a young lady's glove at a watering place, presented it to her with the following couplet:

If from your glove you take the letter G,
Your glove leaves love, which I devote to thee."

To which the lady returned the following answer:

If from your Page you take the letter P,
Your page is age, and that won't do for me.

MANNA MARKED WITH THE NUMBER SIX. In the Kabbalah, the number six was considered to be one of potent mystical properties. The rabbinical writers assert that the manna, when it was found, was marked with the Hebrew *vau*, the equivalent of number six. As the world was created in six days, as a servant had to serve six years, as the soil was tilled for six years, as Job endured six tribulations, so this number was typical of labor and suffering. Consequently it was impressed on the manna not only to show the Israelites that it fell but on six days, also to warn them of the miseries they would undergo if they dared to desecrate the Sabbath-day.

Replies to Correspondents.

A. W. The book you inquire about has the following titlepage: "The Ghebers of Hebron ; an introduction to the Gheborim in the Lands of the Sethim, the Moloch Worship, the Jews as Brahmans, the Shepherds of Canaan, the Amorites, Cheta, and Azarielites, the Sun-Temples on the High Places, the Pyramid and Temple of Khufa, the Mithra-mysteries, the Mithra-baptism, and Successive Oriental Conceptions from Jordan Fireworship to Ebionism." By S. F. Dunlap. "The Geborim that were of old."—GENESIS vi, 4. . N. Y., 1894. Cloth ; pp. 1008. A work of immense research and full of footnotes.

"The red-hot Divine Conception holds the first place."—*Chaldæan Oracle.* (Primal conception, Creative Mind, heated by fire, *purithalpes.*

"For God is the life of all things in conception."—*Legal Allegories.*

"The soul is life or has life."—*Dialogues, Justin Martyr*, p. 36.

Andrew. Two centuries ago, Flammarion tells us, the two Jesuits Schiller and Bayer, proposed to have the stars and constellations re christened with Christian names instead of Pagan. The Sun was to be called Christ ; the Moon, Mary (the Virgin) ; Saturn, Adam ; Jupiter, Moses ; and so on. The orbs would have shone none the less brightly, and sectarianism would have been gratified. In something of the same spirit some of the Aryans seem disposed to obliterate the good old names of the orbs by puttiug out Vyasa, Manu, Kapila, and Pantanjali, the Aryan luminaries, and lighting up Comte, Hæckel, Huxley, Spencer, and Mill. It would not be so reprehensible if they would be content to see all great and shining lights "admitted to that equal sky," as Pope puts it ("Essay on Man," I, 111).

T. T. T. Your question is a proper one from a theological basis yet we cannot discuss it here. We will however give what Theophilus says in his second book against Autolycus (p. 348) as it takes the form of a syllogism :

"If gods beget, and are indeed immortal, they would be far more numerous than men, nor would any place be found for mortals whereon to stand. And if all that is begotten perishes, no god could ever have sprung from a human womb. But God is one, alone, supreme, who made heaven and sun, incorruptible, creator, eternal, dwelling in the air ; who to the good proffers good as an exceeding great reward, and against the evil raises up wrath and anger, war and pestilence, yea, lamentable woes." "But they who honor the true, eternal God shall inherit life, dwelling forever in the fair garden of Paradise, feasting on sweet bread from the starry heaven."

T. T. T. should read "The Universe No Desert, the Earth No Monopoly" (Anonymous) ; and "Physical Theory of Another Life" (by Isaac Taylor).

Replies to Correspondents..

Thomas. You ask what is the " Pericosmic Theory?" We will first quote from the author's book ' The Pericosmic Theory " (p. 31) the following note :

" I have coined the word *pericosm* to designate the Ether *in toto* the vehicle of Matter, not to replace nor restrict the meaning of the word *ether,* which by conventional usage has never signified more than the appellation of a substance whose *positus* is pericosmic. For the word *cosmos,* in symbolizing the broadest concept of the physical world, has hitherto included only the material range of Nature, the reach of Matter, which, as now conceived and described in this work, is completely enveloped by the dynamic agent of its subordinate functions.'

The author, George Stearns, quotes the proposition of Herbert Spencer in his classic essay on the " Nebula Hypothesis," which is :

" Given : A rare and widely-diffused mass of nebulous matter, a diameter, say as great as the distance of the Sun to Sirius, what are the successive changes that will take place in it ? "

Mr. Stearns then formulates his own proposition in the following :

" Given : The rotating pericosm, as *nidus* of two cardinal factors of cosmic evolution, namely the *gr vitation* and the *vehicular motion* of all matter, neither of which attributes thereof is conceivably existent apart from that, and both the genesis of nebula rotation and the formation of nebulæ must of course ensue therefrom."

The object of his work is to elaborate this proposition and endeavor in a measure to solve it. We cannot go into the details of the theory but will give some of his conclusions.

EPOCH OF FORMATION.	MILES.
Radius of the equator of the Solar Nebula, .	5,131,837,866
Diameter of the Solar Nebula, . . .	10,263,675,732
Circumference of the Solar Nebula, . .	32,244,363,683
Rotary motion, per day, ...	209,937
AT THE BIRTH OF NEPTUNE.	
Radius of Solar Nebula at birth of Neptune,	2,746,263,797
Rotary motion, per day, ...	286,983
Increase of rotary motion, per day, . .	77,046

The orbit of each planet of the solar system is an index to the equitorial circumference of the Solar Nebula at the nativity of each planet respectively, and the obital motion of each planet is also an index to

the rotary motion of its antecedent. *Ergo, a priori atque a posteriori.*

The obital motion of a primary planet is inversely proportional to the dimensions of its orbit, and the ratio of that of a junior planet to that of a senior planet is equal to the square root of the ratio of the radius of a senior planet's orbit to the radius of a junior planet's orbit.

The gist of this explication is germane to the esoteric principle of "Kepler's Third Law" of planetary motion, the inveterate mystery of which is hereby dispelled.

The author briefly summarizes the Pericosmic Theory into twelve propositions, as follows :

1. Biune structure of the physical world; the Ether a fast receptacle of Matter.

2. *Concentric Force* with an esoteric base the staff of atoms, from whence springs elasticity with all the reactive forces of Nature.

3. That the luminiferous ether is a pericosmic atom, an indivisible unit of concentric force, from whence spring all the centripetal motions of Nature.

4. Inherent rotation of the pericosm and consequent vehicular motion of its material contents, from whence spring all the centrifugal motions in Nature.

5. Inherent rotation of atoms as constituents of certain elements of overt matter, well exemplified by those of oxygen and of hydrogen, from whence spring their susceptibility to metamorphosis as well as to variation in peripheral magnitude.

6. That the pericosm is the agent of gravity, momentum, and chemical action, as well as the medium of light, electricity, heat, color, sound, etc., though of light only a part from matter, after inception.

7. That the rotation of the Solar Nebula was induced by the concentric gravitation of its substance and coincident shortening of the radius of its vehicular motion, a cumulative surplus of the momentum of which was thus commuted to the rotary motion of its volume.

8. That the orbital motion of each primary planet is due to the translated momentum of the Solar Nebula's rotary motion.

9. That the rotary motion of each primary planet of the solar system was superinduced upon its orbital motion by transmutation of its vehicular motion according to the diametric difference of both this and that.

10. That the suborbital motion of each satellite of a primary planet

is egual to the rotary motion of its parent planet at the epoch of its parturition.

11. That the rotation of each satellite of a class was superinduced upon its suborbital motion by transmutation of vehicular motion according to the diametric difference of both this and that.

12. That the Sun and all the *solar* orbs which glitter in the sky of a cloudless night are stationary in relation to each other, having no other motion in space than that which is identified with the rotation of their common vehicle.

Nimrod. "Nimrod" is the name given by a very learned devotee (Rev. Algernon Herbert) to an anonymous work in four volumes, and published by Priestley, Holborn, England. The first volume was suppressed, and then republished. The work abounds with the most profound Greek learning. Godfrey Higgins says it falls short in many places in consequence of its ingenious author most unfortunately not understanding the Oriental languages. For the contents of the volumes, see NOTES AND QUERIES, Vol. XI, p. 196.

S. S. S. As to who was the earliest Christian writer, we will give you what Israel Worsley says :

"It was Justin Martyr, a Christian convert from the Platonic school, about the middle of the second century, first promulgated the opinion, that the Son of God was the second principle in the Deity, and the creator of all material things. He is the earliest writer to whom this opinion can be traced. He ascribes his knowledge of it, not to the Scriptures, but to the special favor of God."

Annie. Any Classical Dictionary will give the desired information. Hebe was a daughter of Jupiter and Juno. She was fair and always enjoyed the blaom of youth, and hence was called the goddess of youth. She was made by her mother the cup-bearer to the gods. She was employed by her mother to prepare her chariot, and to harness her peacocks, whenever requisite. Jupiter dismissed Hebe from the office of cup-bearer on account of an accident, and appointed his favorite, Ganymedes, to the office.

ESSENES AND THERAPEUTS. It has been published somewhere that the literature extant respecting the Essenes and Therapeuts, including the writings imputed to Josephus, Philo, and I think Eusebius, is fictitious—the invention of monks of the earlier centuries. Who was the promulgator of this statement, and how much dependence may be placed upon it ?

A. W.

QUESTIONS.

1. What is the technical name used in orthography for designating words the initials letter of which are silent? Examples: Tlepolemus, Ptolemy, Mnemosyne, Gnosus, Tmolus, Psyche, Ctesippus, Bdellium. CLAUDE.

2. Beausebre quotes from a prayer of Jacob the following words:

"Ye have read in the tables of heaven all that will happen to you and your children."

Where is this prayer of Jacob found, and how is it to be understood? A O.

3. *Semper bonus homo tiro est.* This is, "A beginner is always a good man," which is equivalent to saying, "A new broom sweeps clean." Give the Latin for the latter. MANUS.

6. Why do we say "It rains," "It hails," "It storms"? Do we say "Nature rains," etc., or "God rains," etc.? J. I. G.

7. Horace says, "It still remains for you to go where Ancus and Numa have gone before." Who were Ancus and Numa? X.

8. The following quotation is as the titlepage of a book: "Otus and Ephialtes held the chain." Where is it found, what is its import? X.

9. The following line is ascribed to Ovid, but I cannot find it. Will some reader assist us to find it?

"*Ordero si potero, si non, invitus amabo.*"

"I will hate if I can; if not, I will love against my will." X.

10. "When the sun passes away behind the 30th degree of *Makara* and will reach no more the sign of the *Meenem* then the night of Brahma has come." What signs of the Zodiac are these? APH.

11. Has the work on the Kaballah, by A. Franck, Paris, 1842, ever been translated into English? S. B. BAKER.

12. Who is the author of the quotation, "Here will I keep my station and await the event of judgment." PROTEUS.

13. What was the Theopœic Age, mentioned by S. Baring-Gould, in his "Origin and Development of Religious Beliefs"? T.

14. What is the connection of Nuk pe Nuk, "I am that I am," and the Egyptian Nuk pu Nuk, "the Unknown God," and "To the Unknown God'" to whom an altar was erected in Athens (Acts xvii, 23). ANCILE.

Veteran Odd-Fellows Association.

MANCHESTER, N. H.

Organized April 16, 1880. Original members—Frederick B. Balch George W. Brooks, Charles Canfield, Christopher C. Colby, Leonard Colby, Charles W. Currier, Charles T. Durgin, Henry A. Gage, John Hosley, Jacob F. James, Joseph Kidder, Samuel B. Kidder, Horatio H. Ladd, John C. Lyford, Evander G. Merrill, Nathaniel E. Morrill, Walter Neal, John R. Paige, Philip B. Putney, Joel Taylor. (Living, 6; deceased, 14.

NECROLOGY FOR 1895.

WILLIAM OTIS ABBOTT, died at his residence, 356 Laurel Street, on January 26, 1895; age, 64 years. Initiated in Mechanics Lodge No. 13, December 10, 1867. Admitted to this Association, September 11, 1894. He had been a resident of Manchester 29 years, and had been engaged in the book business nearly the entire time. He was a very active member of Second Congregational Church — a Christian man, No eulogy too broad of merit can be written for him. In public and private life he maintained the utmost consistency as became a true man and was widely known for uprightness and gentlemanly urbanity.

CHARLES CANFILLD, died at his residence, in South Andover, Maine, on February 19, 1895; age, 74 years. Initiated in Hillsborough Lodge No. 2, in 1847. He was one of the original twenty signers for the organization of this Association, April 16, 1880. He was a resident of this city for nearly fifty years being employed by the Amoskeag Corporation in responsible positions. While here he took an active interest in the Order, and in this Association, and was a man respected for his honesty and integrity. He was a friend of man, a jovial, open-hearted and pleasant Odd Fellow. He received the Patriarchal degrees in Wonolanset Encampment No. 2, March 22, 1850.

GEGRGE EDWIN GLINES, died at his residence, 455 Maple Street, on May 22, 1895; age, 60 years. Initiated in Hillsborough Lodge No. 2, October 31, 1864; passed the chair of Noble Grand, December 31, 1878; admitted to Grand Lodge, October 13, 1880. Admitted to the Past Grands Acsociation, April 3, 1893. Charter member of Social Rebekah Lodge No, 10, instituted April 26, 1875. He had been a resident of Manchester over forty years; a machinist by trade. He was a regular attendant at the Lodge meetings always performing his duties with dignity and faithfulness. He received the title of Captain by filling the position of Captain of the Night-Watch. He was a regular attendant of the Universalist Church, and a man held in high esteem in the community at large. He was also an active member of several other associations in all of which he was officially honored.

HENRY AUGUSTUS GAGE, died at his residence, 604 Beech Street, on May 16, 1895 ; age, 76 years. Initiated in Hillsborough Lodge No. 2, in 1850 ; passed the chair of Noble Grand, December 31, 1857 ; admitted to Grand Lodge, August 17, 1858. He received the Patriarchal degrees in Wonolanset Encampment No. 2, March 2, 1860. He was for thirty years a constant attendant to the meetings of his Lodge and Encampment, always performing his duties with fidelity and promptness. Veteran Gage was also one of the original twenty signers for the organization of this Association, April 16, 1880. Past Grand Gage was born in Bedford, N. H., October 17, 1818, and in the year 1834 entered the printing office of Richard Boylston, Amherst, and learned the printer's trade on the *Cabinet*. In 1840 he assisted Joseph C. Emerson in publishing the Manchester *Memorial*, Brother Gage setting nearly all the type for the first number published January 1, 1840. Past Grand Master Charles H. Brown, a deceased member of this Association (died October 5, 1890) assisted John Caldwell at the press in publishing the first number of the *Amoskeag Representative*, October 18, 1839, the first newspaper in Manchester N. H. Brother Gage was actively engaged in printing, publishing and editing over fifty years in this city. He asssisted in printing and publishing the Manchester *Memorial*, *Transcript*, *Messenger*, *Democrat and American*, *Daily American*, *Daily News*, and several other minor serial publications ; in several of these he was a joint owner. In 1890 and 1891 he did a portion of the composition on NOTES AND QUERIES. The writer hereof learned his printer's trade in the offices of Gage & Farnsworth, in 1862. In 1863, Mr. Farnsworth retired and leased his interest to Henry A. Gage, Orrin C. Moore, and James O. Adams. Mr. Moore soon sold his interest to S. C. Gould, the firm being Gage, Gould & Adams. Mr. Gage was the inventor of several very useful machines in the printing and publishing business, two of them being a card and paper cutter and a mail-directing maching for printing the names of each subscriber on each paper. He also invented an easy editorial or office revolving chair, that was unique.

We will only add that in all social and business relations, we always found the same true, sincere and honest man ; genial, kind, pleasant, upright, an example worthy to be imitated. We always admired his many excelent qualities. He showed to us the entrance to the Order. The last time he banqueted with us was October 23, 1889, at the " Hotel Elm," sitting at the left of the writer.

Henry A. Gage was a consistent Christian man, living as well professing, a member af the First Congregational Church from his residence in the city to his decease. His last years were tedious battling with disease, yet he bore it with fortitude rarely equalled. We believe the world will have been made better for having lived in it Henry Augustus Gage.

THE MASS.

BY ERNEST DE BUNSEN, LONDON, ENG.

The only object in this brief essay is to refer to some difficult but important questions to which the sacrifice of the Mass gives rise, that is, the priestly act by which bread and wine are said to be transformed into the body and blood of Jesus Christ, and are thus to be offered to God as a sacrifice of reconciliation or atonement for the living and the dead. We submit that the Latin word Missa can hardly have originally referred to the announcement at the end of the public service, especially of the holy communion, that the congregation is dismissed, which announcement was made by pronouncing the words : ' Ite, missa est.' It seems not improbable that the initiated in the mysteries of tradition knew the word Missa to have originally referred to the Hebrew word Missah, which in Deuteronomy xxvi, 26-29, is used in the sense of a freewill thank-offering. This possible derivation of the word Mass, which is in harmony with what was called the Holy Eucharist or thanksgiving, is rather strengthened than undermined by the silence of recorded tradition on the meaning of the word Mass. If the Church had admitted that the name Mass originated in the Hebrew word Missah, a connection and even an identity would thereby have been suggested between the last supper of Jesus and the Passover according to the Law.

Though the first three Gospels insist on this identity, as regards the time of its celebration, the theory of Paul was opposed to it, according to which the days fixed by the Law for the slaying of the Paschal lamb and for the offering of the first fruits pointed to the 14th and the 16th Nisan when the Messiah would be slain and rise to new life.

The 16th Nisan, the day when the firstfruits were offered in the Temple, was clearly the day when Christ's visible resurrection as ' the firstfruits ' was by Paul asserted to have taken place (Vol. XII. p. 329). According to this theory the 14th Nisan was assumed to have been the day of Christ's crucifixion ; but according to the first three Gospels Jesus Christ had eaten the Passover on the 14th Nisan, and therefore was not crucified on that day, nor did he rise on ' the third day ' after it, ' according to the Scripture ' (Vol. XII, p. 145).

Towards the end of the Paschal dispute in the second century, which centered in the two crucifixion dates, the historical and the unhistorical, as we believe to have proved, the fourth Gospel was published which supports the unhistorical Pauline date, and according to which the day when Moses ordered the Paschal lamb to be slain was

the day when Christ was slain as the Lamb of God. The Church had therefore the weightiest reasons for not admitting that the name of the Mass had originally referred to the Hebrew thanksgiving or Missah. The Greek word eucharistia or thanksgiving seems to have originally referred, like the Latin word Missa, to the freewill thanksgiving of the Hebrews, to the Missah, and not to a sacrifice.

The testimonies of the Fathers of the Church in the second, third, and fourth centuries, up to Augustine, show that, for reasons best known to them, they abstained from critically examining the public teaching of the Church on the last supper of Jesus Christ. Justin Martyr, Clement of Alexandria, Tertullian, Origen, Cyril, and Chrysostom (+ about 347), in their statements on the Eucharist seem to their have of necessity abstained from all critical observations guided by bounden duty to avoid disputations on the subject, which were excluded by the secrets of tradition entrusted to them. They must have known all abou tthe dualism of tradition in the apostolic age, from which had originated the two crucifixion dates in the Gospels; but they were constrained by the 'disciplina arcani,' as we submitted, not to treat as an open question what had led to the long and fierce Paschal dispute of the second century, when the Roman bishop Anicetus did oppose by the Easter rites of the Western churches those of the Eastern churches, though these doctrines and others connected with them, were confirmed by Polycarp, the companion and pupil of the apostle John. Only Augustine, in the fifth century, expressed himself sufficiently clearly for the initiates in favour of the identity of the Holy Eucharist and the Hebrew Passover.

Pope Gregory the Great (390–604) was the reformer of the Mass-sacrifice and its effect on Purgatory. 'We can imagine,' said Gregory, 'what this sacrifice is able to do which ever initiates for us the sacrifice of the Onlyborn.' Though Gregory in this manner reformed the celebration of the Eucharist, he did not insist on the general introduction of this new rite. Augustine the Benedictine, the apostle of the English and Bishop of Canterbury (598–610), on his arrival in England with forty monks, found there a Mass-ritual different from that of Rome which was generally if not exclusively propagated. He wrote to Pope Gregory inquiring why one ritual was to be followed in the Holy Roman Church, and another in the Gallican Church. Gregory replied: 'Thou knowest the rite of the Roman Church in which, as thou willst remember, thou wast brought up. But it pleases me that if thou hast found, either in the Roman or the Gallic or any other Church something which may be more pleasing to Almighty God, thou carefully choosest it, and diligently teachest the Church of the English, which at present are newcomers in the faith, whatever thou canst derive from the different churches. For things are not to be loved for the sake of places, but places for the sake of good things.

Choose therefore from every church those things which are pious, religious and righteous, and if, so to speak, thou hast brought them together in one body, let the spirit of the English become accustomed to it.'

Gregory the Great has regarded unity without uniformity as a fundamental principle of the universal church. Not till about 600 years later, 1214, at the church council in the Lateran, Pope Innocent III declared as orthodox the doctrine of transubstantiation, according to which the substance or essence of bread and wine becomes transformed by priestly consecration into the body and blood of Jesus Christ, as his body, born by thevirgin Mary, which has been crucified and resuscitated This doctrine, which was first developed in writing, on the basis of Pope Gregory's reform, by Paschasius, Abbot of the convent at Corvei, continues to be recognised in the Roman Catholic Church. It is doubtful whether before the great reformation of the Mass-sacrifice by Gregory I, and if so how long before that time, the Mass was generally regarded as a sacrificial act in the priestly sense. Jesus Christ has never specially connected his presence with the altar. He never worshipped in the Temple, and there was neither altar nor priest in the synagogues where he interpreted the Scriptures. Jesus promised his presence wherever Two or Three shall be gathered in his name or spirit. In the place of this everywhere possible presence of Christ, since the thirteenth century the Christian Church has authorised the theory of his bodily presence at the altar, after the transformation of the elements by the priestly prayer, whereby the bread is asserted to have become God. According to this latest development of the doctrine of the Mass, the holy Eucharist is explained as an initiation and real renewing of the atoning sacrificial death of Christ as the Lamb of God, which doctrine Paul had been the first to introduce.

Not even Paul has by a single word given rise to such an explanation of the Lord's supper, which led to the elevation of the Host, to the withholding of the cup from the laity, and often to the solitary vicarious offering by the priest celebrating the Holy Eucharist. Although the interpretation of the Protestants has not generally accepted Pope Gregory's reformation of the Mass, or the doctrine of transubstantiation which Luther sanctioned, yet Protestant churches agree with the Roman Catholic and Greek churches in celebrating the last supper of Jesus, in harmony with the central doctrine of Paul, as a memorial of Christ's sacrificial and vicarious death, of the atonement by the blood of Jesus Christ shed on the cross. That Paul has no authority from Jesus for this doctrine we submit to have fully proved. It is a portentous sign of the time that in the nineteenth century the jar-famed Protestant author of ' the Christian Year,' Keble, on his deathbed gave per mission for changing in tbe posthumous edition of this book the words, ' as in the heart so in the hand ' into ' as in the hand so in the heart.'

Different opinions will continue to be held respecting the manner in

which the holy memorial-rite of the Mass had best be celebrated' so as to be in harmony with what we may venture to assume to have been and to be in all futurity the longing desire of our Lord Jesus Christ. With all due diffidence, but we hope not without some support coming from our 'God with us,' we shall try to express, however feebly, our conscientious conviction in what sense the holy Eucharist can be the Holy of Holies in the Church of Christ.

Through the guidance of the indwelling spirit, of the ingrafted word which is able to save souls, the celebrants of the Eucharist will pray for that communion with 'the Father of the spirits in all flesh,' through which Jesus Christ became at one with God. The priest having become the chosen representative of the congregation, the Mass will be raised to the principal act of the universal and spiritual priesthood. In the hearts of men, through the indwelling Holy Spirit, who is the Emmanuel of mankind, Jesus Christ will manifest his spiritual presence wherever Two or Three are gathered together in his name or spirit. The anointed Son of Man, the Branch whom God made strong or brought up unto himself, the man of God's right hand, the Son of God, fulfilling the prophecy of Asaph the seer, will carry out his promise and draw all men unto himself. Faithful to the spiritual baptism of his holy life, faithful unto death, even the death of the cross in which his Divinity culminated, Jesus of Nazareth, the Anointed, will become to all his brethren not only the Divine example but the Divine Redeemer. Surrounded by a host of invisible worshipers, the celebrants of Christ's memorial feast, whether they regard it as a thanksgiving or as a sacrifice, will through the Holy Spirit commune with Christ, with God.

Antediluvian Legends.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

The connection of star symbolism with solar symbolism formed the foundalion of the equinoxes. The Babylonian epos to which the flood-legends of Chasisadra (Sisuthros) belonged was recorded on one of twelve tablets which referred io the twelve signs of the Zodiac, and with these was directly connected the Babylonian legend of ten mythological kings before the flood. They were symbolised by the first ten zodiacal signs, from Taurus to Aquarius. We know the names of these antediluvian kings of Babylonian mythology in the form which Berosus has transmitted them. The first king on his list is Alorus or Ail-Ur, 'the ram of light,' and the second is Alaparus or Alap-Ur, 'the bull of light.' Taurus was the most ancient sign of the spring-equinox, and became the second by the precession of the equinoctial points, his place being taken by Aries. It follows that the most ancient Babylonian calendar must have commenced with the

month which was indicated by Taurus. Yet the calendar to which cuneiform inscriptions refer began with Aries. So, likewise, and for the same reason, the story of the flood, which the solar hero Gisdubar relates to Sisuthros, though recorded on the eleventh tablet of cuneiform inscriptions known to us, must have been originally recorded on the tenth tablet, and connected with Aquarius, the tenth sign from Taurus.

Can it be a mere chance-coincidence that as Sisuthros, the thirteenth king of Babylonian mythology, was originally connected with Aquarius, so Noah is recorded in Genesis to have been the tenth patriarch after Adam? The Chaldæan king of the flood, Sisuthros or Khasis-Adra received this title as 'the wise and pious man,' and so Noah is called 'the righteous' before God, whilst the name Noah, or 'rest,' is a literal transformation of the Assyrian Mukhu or 'rest.' The remarkable parallel between the Babylonian and the Hebrew records of the flood go far to confirm the identity of the Babylonian and Noachian hero of the flood. If so, the Hebrew Noah, like the Chaldæan Noah, must have been connected by the initiated in the mysteries of ancestral tradition with the tenth month from Taurus, with Aquarius, with the month called in cuneiform inscriptions the month of 'imprecation and of reign.'

As the first antediluvian king of Babylonian mythology was connected with and called after the first sign of the Zodiac, that is, Alaparus after Alap-Ur, 'the bull of light' or Taurus, can it be that Adam, the first of the transmitted patriarchs before the flood, can in any sense have been connected with Taurus? Although this can, of course, not be proved, certain indications are not wanting which seem to insinuate that such a connection was not unknown to the authors or revisers of Genesis.

In the first place we refer to the fact that Adam is connected in the Biblical narrative of Eden with the cherub, the Babylonian kirub, that is with the bull, and thus indirectly with Taurus. The astronomical explanation of the cherub and the connection of Adam with the first sign of the Zodiac is confirmed by the transmitted direct relation of the first man with Jehovah, the Creator of mankind. For in just the same manner the first king of Babylonian mythology was brought into direct relation with the 'Lord of the human generation,' the Beltenisheti of cuneiform inscriptions, that is, with Ea, to whom was dedicated the first month of the Babylonian calendar, which month was originally connected with the sign of Taurus.

In the second place we refer to the astounding coincidence, hitherto overlooked, that Methuselah, the eighth patriarch, evidently received his name from his connection with the eighth sign of the Zodiac after Taurus. The literal meaning of Methuselah is 'he who is armed with the arrow,' and the original eighth sign of the Zodiac, Sagittarius is thus represented. The eighth patriarch's undeniable connection with the eighth sign of the Zodiac, and the tenth's with the tenth sign

points to the connection of the first patriarch with the originally first sign of the Zodiac, with Taurus.

In the third place we refer to the mysterious symbolism of the A and O, or ' the first and the last,' interpteted in the Apocalypse as the Alpha and Omega, the first and last letter of the Greek alphabet. We submit that the A and O originally referred to the Alap and Oin, the bull and the ram, the first and the last of the zodiacal signs, which by the precession of the equinoctial points marked at different times the commencement of the Zodiac. The Hebrews called the bull ' alap ' and the ram probably ' oin ' before they called it ' ain.' Only in the Lieflandic language we still find the word ' oin ' for ram. It is impossible that the Hebrew author of the Apocalypse should have connected so sacred a symbolism, applied to God and to Christ, with a non-Hebrew alphabet. Can he have known a more ancient and secret alphabet in which, as in the Greek, the first letter, was A, the last O ? Such a mysterious alphabet can have existed long before the secret atbash alphabet, and may have been a zodiacal alphabet, consisting of twelve letters only.

It may perhaps be regarded as something like a confirmation of this very bold and new hypothesis, that six letters of such a possible alphabet can be connected with the names given to the signs of the Zodiac. Beyond the connection of the letters A and O with Taurus and Aries respectively, the letter M in Mem, the Hebrew for water, might be connected with Aquarius, the tenth sign, and this all the more since the letter N, by the Babylonian word ' Nun ' for fish might have been connected with the following eleventh sign, that of Pisces. This might not be more than a chance-coincidence, if the next following sign, that of Aries could not be connected with the initial of oin, the ram.

Again, the sign preceding Aquarius, that of Capricornus, in Hebrew el, later eil, may have suggested the letter L, which precedes the letter M in Mem, water. Some may think that the continuous letters L, M, N, O, considering their possible connection with the continuous zodiacal signs Capricornus, Aquarius, Pisces and Aries, indicate more than a chance-coincidence, and somewhat help to substantiate the theory of a once existing zodiacal alphabet.

On these suppositions the application of the transmitted zodiacal symbolism of the A and O to God and to Christ might be explained, according to its deep meaning as follows: By placing the letter I before AO, the name of Iao had been formed, which Jerome considered as the more ancient form of Jahve-Jehovah, and which according to Lydus (de mens. IV, 38, 14) was a name of Chaldæan (astromical) origin. The Phœnicians connected their God Iao with the first and the last of the planets known to them. According to Movers (Phön. I, 540) Iao meant the Sun. Christ, the Lamb and the Sun of Righteousness, as vicar of God, undertook the government of the world.

The Patriarchs.

BY ERNEST DE BUNSEN, LONDON, ENG.

The narrators in Genesis who have transmitted all we know about Abraham, Isaac, Jacob and Joseph have intentionally kept back a great secret. The Divine promises here recorded they knew to have referred to the propagators of the blood and of the tradition of the white, Aryan or Japhetic race, to the high caste descendants of the aboriginal Hebrews or Chaldæans. To these belong provably the four patriarchs, although in the case of Abraham this descent depended not on his father Terah, but was established by the female line of his ancestors. Consequent on the Median capture of Babylon in B. C. 2458, according to the Chaldæan historian Berosus, which city had been built by the Hamite aborigines of the land between the lower Euphrates and Tigris, certain race relations had been established between the conquering white race and the subjugated black race about four centuries before the recorded birth of Abraham in that country. Light-coloured high castes were set over dark-coloured low castes, and by their unavoidable mixtures a so called Semitic third race was here called into life, such as had existed long before in the East. By this amalgamation of races a mixed race of Japhetites and Hamites, the so-called Semitic race was gradually raised to political importance.

What in Genesis is designated as the birth of Shem, a son of Noah, is implied to have taken place 98 years before the flood, for it is stated that two years after the flood he was a hundred years old. By a harmony of Hebrew and Egyptian chronology, to the outlines of which we refer in another Essay (Vol. XIII, p. 247), the year of the Noachian flood is proved to have been B. C. 2360, from which it follows that the year of the so-called birth of Shem is B. C. 2458, identical with the year of Babylon's capture by the Medes, which, according our theory, led to the raising of a mixed race to political importance. Thus we hold it to be proved that what in Genesis is transmitted as a family history referred, in fact, to tribal history.

If it cannot be denied that the ten antediluvian kings of Babylonian mythology form the basis of the Biblical narrative on the patriarchs from Adam to Noah, we are more ready to consider the astounding fact that the chief value of the narratives of the patriarchs from Abraham to Joseph consists in their reference to tribal, not to family history. To the historical fact that, in this ethnic sense, the elder or

Hamitic tribe had to serve the younger or Japhetic tribe, referred, in its deeper sense, to the narrative of Rebekah's twins, of the two nations in her womb. Since the capture of Babylon, to which, indirectly, Genesis refers as to the birth of Shem, the monotheism of the Medes, connected with Bactrian or Zoroastrian tradition, gradually took the place of the polytheism in which Abraham's father still believed. The 'God of Shem,' under the very ancient name of Seth, Yahu or El, was and remained the God of the white race, the highest God. Therefore only men of the white race are in Genesis clearly implied to have become the inheritors of the Divine promise. This is shown by the following schedule :

RACES AND CASTES IN THE FAMILIES OF THE PATRIARCHS.

Abraham.

Dark-coloured-tribes. Low castes.	Light-coloured tribes. High castes.
Hagar, the maid.	Sarah, the Princess.
Ishmael mraries a Hamite.	Isaac and Rebekah.
Esau marries Mahalat and other Hamites.	Jacob marries
Leah, Zilpah her attendant ; (Bilhah, handmaid of Rachel.) The ten illegitimate sons of Jacob.	Rachel. Joseph and Benjamin. the rightful heirs.

The lasting value of these narratives lies in the thereby transmitted tribal h istories. The dualism of race, to which these tribal histories must have referred, is kept back as much as possible in the family narratives. But the connection of the patriarchs with different races is clearly enough insinuated, as also the caste-institution which may be assumed to ha.e existed at that time. Like the mystical patriarchs from Adam to Noah, the unhistorical twelve sons of Jacob, as ancestors of the twelve tribes, have been more or less connected with astronomy and astrology. (See Secret Tradition, Vol. XIII, p. 201).

" Marok rashly said that all evil came from God ; but when he reflected on the wickedness of his speech, he imposed silence on himself for seven years."

" The gods have dealt kindly with me, since they have framed m of an humble and meek disposition, speaking but seldom and briefly. —*Horace.*

Publications, Exchanges, Etc.

LUCIFER. A Theosophical Monthly founded by H. P. Blavatsky in 1887. Edited by Annie Besant and G. R. S. Mead. Annual subscription, seventeen shillings and six pence, or $5.00. Now in XVIIth volume. The largest and leading theosophical English periodical devoted to Theosophy and its kindred subjects. Editorial correspondence, and books for review, should be addressed to Editors of Lucifer, 19 Avenue Road, Regent's Park, London, N. W. Letters on bussiness should be directed to The Theosophical Publishing Society, 7 Duke Street, Adelphi, London, W. C. All Theosophical and Occult books for sale by the Society. Also to be had of The Path, 144 Madison Avenue, New York; Theosophical Publishing Society, Benares; The Proprietors of The Theosophist, Adyar, Madras.

MERCURY. A monthly octavo devoted to the study of Theosophy, Oriental Philosophy, the Occult Sciences, and Brotherhood of Man. William John Walters, managing editor. Address Palace Hotel, San Francisco, Calif. $1.00 per year. Vol. II began with August, 1895. Motto—"Point out the 'Way,' however dimly, and lost among the host, as does the evening star to those who tread their path in darkness." Theosophy is not a religion, but the essential truth underlying all religions as all philosophies. The purpose of theosophy is to investigate and gain knowledge of Truth. The future will build.

THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVII began with October, 1895. Subscription price, annual, $5 00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos; Vols. VII to XVI are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Dairy Leaves" is now being published, in a series of chapters. A supplement with each number giving a full account of the activities of theosophy throughout the world.

MODERN ASTROLOGY. Devoted to spreading a knowledge of this ancient and modern subject. With it incorporated the Astrologers' Magazine. Alan Leo, editor. Sixpence a copy. 1 and 2 Bouverie Street, Fleet Street, London, E. C., England. "The wise man rules the stars, the fool obeys them." Supplement of Glossary presented with No. 1, August, 1895. Annual subscription, six shillings and six pence, with a free horoscope and delineation of character, future, etc.

POPULAR ASTRONOMY. September, 1895. "He stretcheth out the north over the empty place, and hangeth the earth on nothing." Wm. W. Payne and Charlotte R. Willard, editors. $2.50 a year, ten numbers. Northfield, Minn. Comprehensive and practical astronomy. September articles—Front. Laplace, with historical eulogy by Baron Fourier; On Photographic Discovery of Comet V, 1882, by E. E. Barnard; Observations for Beginners, by W. W. Payne; Is Helium Terrestrial? by W. W. Payne; The Solar Ephemeris, by J. Morrison. Also other papers relating to observations, determination and results.

Books and Pamphlets.

THE CHALDÆAN ORACLES. Edited and revised by Sapere Aude with an introduction by L. O., being Vol. VI of the "Collectanea Hermetica," edited by W. W. Westcott, M. B. The Theosophical Publishing Society, 7 Duke St., Adelphi, W. C., London, Eng. 1895. This edition of the Oracles is based on Cory, Taylor, and Stanley. The Chaldæan Oracles are of great interest to all modern theosophists and studduts of the Eastern religions, and they will welcome this contribution to the literature now needed to elucidate and explain them. The Avesta Philosophy can be traced to the same source. The more one study these old Logia the more one is convinced that they breath the large spirit and conceptions that are enshrined in the whole literature of the ancient eastern races. The occult student should possess all these handy hermetic volumes. Price three shillings net. (See fourth page of cover, February N. and Q., 1895, for prices).

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"In order, next to the Paternal Mind, I, Psyche, dwell, animating all things."

Vol. XIII. NOVEMBER, 1895. No. 11.

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1895
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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" No one shall discover the secret which is committed to me by a brother."
—TALIESIN.

VOL. XIII. NOVEMBER, 1895. No. 11.

Bode's Law Applied to the Satellites.

Connected with the distances of the planets Mr. J. E. Bode of Berlin, in 1778, published a singular law, called " Bode's Law of Planetary Distances," which exhibits a singular numerical relation existing between the distances of the planets from the solar orb, which, according to the authority of George F. Chambers, " Descriptive Astronomy " (p. 36), was discovered by Titius of Germany, though bearing the name of Bode. This law of distances has been several times published in this serial (Vol. II, 330; VI, 435), but the extension of the law to the satellites of Jupiter, Saturn, and Uranus has not been published, and therefore we produce the extension as exemplified by Mr. Challis, taken from the Cambridge Philosophical Transactions, Vol. III, p. 171. Thus in the case of Jupiter, the respective distances of the satellites may be expressed without considerable error, by the following law :

JUPITER.	LAW.	EMPIRICAL.	TRUE VALUE.	1867.
Io,	7	7	691	605
Europa,	$7+4$	11	1100	962
Ganymede,	$7+4\times 2\frac{1}{2}$	17	1751	1535
Calisto,	$7+4\times(2\frac{1}{2})^2$	32	3086	2699

The system of Saturn offers a peculiarity; the first, second, third, fourth, and fifth satellites are arranged according to one series;. the

first, fifth, sixth, seventh, according to another mathematical series.

SATURN.	LAW.	EMPIRICAL.	TRUE VALUE.	1867.
Mimas,	336	336	335	336
Enceladus,	$336+8\cdot2$	418	435	431
Tethys,	$336+8\cdot2\times2$	500	528	533
Dione,	$336+8\cdot2\times(2)^2$	664	682	683
Rhea,	$336+8\cdot2\times(2)^3$	992	958	956
Titan,	$336+8\cdot2\times(2)^3\times3$	2304	2208	2214
Hyperion,	$336+8\cdot2\times(2)^3\times(2)^2$	2960	2800	2800
Japetus,	$336+8\cdot2\times(2)^3\times(3)^2$	6240	6436	6436

URANUS.	LAW.	EMPIRICAL.	TRUE VALUE.	1867.
1.	——	——	——	744
2.	——	——	——	1037
3.	1283	1283	1312	1312
4.	$1283+437$	1720	1720	1701
5.	$1283+437\times1\frac{1}{3}$	1934	1984	1985
6.	$1283+437\times(\frac{3}{2})^2$	2266	2275	2275
7.	$1283+437\times(\frac{3}{2})^5$	4601	4551	4551
8.	$1283+437\times(\frac{3}{2})^7$	8749	9101	9101

With the exceptions here noticed, it may then be affirmed, that the planets and satellites arrange themselves about their primaries at mean distances, which observe approximately this progression: a, $a+b$, $a+rb$, $a+r^2b$, etc. The value of r is always one of the terms of the series 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, etc. We may add, that this ratio of a to b is generally expressed by very simple numbers; thus, for the planets it is $\frac{1}{3}$ nearly; for the system of Jupiter, $\frac{1}{4}$; for that of Saturn, $\frac{1}{4}$; for that of Uranus, $\frac{1}{3}$ nearly.

The later observations have somewhat changed the results of the values as given in the "Transactions," as the instuments of these more modern times give more accurate observations. But the empirical law remains the same. The columns under "1867" are taken from Chambers' "Descriptive Astronomy" (pp. 111, 143, 153), 1867.

THE ÆONS. So much virtue being attached to a true knowledge of the names of the Æons, it may be of interest to give a list of them. The following may be considered as their most authorative register, being that drawn up by Valentinus himself, the profoundest doctor of the Gnosis. He arranges them in pairs, male and female; in the order of their successive emanations from Bythos, the pre-existent, eternal Principle. The number of the pairs is 15; or the sacred numeral 5 three times repeated. Their names, it will be observed, are Syriac, the *va* preceding the appellation of some of the female powers,

being merely the copulative " and." Mr. Matter supposes Valentinus to have been of Jewish origin, although born at Alexandria. Tertullian says he was first of all a Platonist, then a convert to Christianity; but disappointed in his aspirations to a bishopric, he founded a religion of his own.

1. Ampsiu and Ouraan,	Depth and Silence.
2. Bucuna, Thartuu,	Mind, Truth.
3. Uducua, Thardeadia,	Reason, Life.
4. Meraxa, Artababa,	Man, Church.
5. Udua, Casten, / 5a. Udu, Vacasteni,	Comforter, Faith.
6. Amphaiu, Essumen,	Fatherly, Hope.
7. Vananim, Lamer,	Motherly, Charity.
8. Tarde, Athames,	Eternal, Intelligence.
9, Susia, Allora,	Light, Beatitude.
10. Buciatha, Dammaddaria,	Eucharistic, Wisdom.
11. Allora, Dammo,	Profundity, Mixture.
12. Oren, Damasspechs,	Unfading, Uuion.
13. Andempheets, Emphibochibaud,	Self-born, Temperance.
14. Assiouache, Belin,	Only-begotten, Unity.
15. Dexariche, Massemo,	Immovable, Pleasure.

Epihanius has evidently copied one pair (5th) twice, misled by a difference in spelling, which makes one pair beyond the proper 15.

LAWS OF FALLING BODIES. The entire spaces through which a body will have fallen in any given number of seconds *increase as the squares of the times.* This law was discovered by Galileo, and may thus be explained. If a body falls 16 feet in one second, in two seconds it will have fallen 4 times as far, in three seconds 9 times as far, in four seconds 16 times as far, in five seconds 25 times as far, etc.

ANALYSIS OF THE MOTION OF A FALLING BODY.

1	1	2	1
2	3	4	4
3	5	6	9
4	7	8	16
5	9	10	25
6	11	12	36
7	13	14	49
8	15	16	64
9	17	18	81
10	19	20	100

From this statement it appears that the spaces passed through by a falling body, in any number of seconds, increase as the odd numbers

1, 3, 5, 7, 9, etc. ; the velocities increase as the even numbers 2, 4, 6, 8, 10, etc. ; and the total spaces passed through in any given number of seconds increase as the squares of the numbers indicating the seconds, thus, 1, 4, 9, 16, 25, 36, 49, 64, 81, 100, etc.

Aristotle maintained that the velocity of any falling body is in direct proportion to its weight; and that, if two bodies of unequal weight were let fall from any height at the same moment, the heavier body would reach the ground in a shorter time, in exact proportion as its weight exceeded that of the lighter one. Hence, according to his doctrine, a body weighing two pounds would fall in half the time required for the falling of a body weighing only one pound. This doctrine was embraced by all the followers of that distinguished philosopher, until the time of Galileo, of Florence, who flourished about the middle of the sixteenth century. He maintained that the velocity of a falling body is not effected by its weight, and challenged the adherents of the Aristotelian doctrine to the test of experiment. The leaning tower of Pisa was selected for the trial, and there the experiment was tried which proved Galileo's theory. A distinguished writer thus describes the scene :

" On the appointed day the disputants repaired to the tower of Pisa, each party, perhaps, with equal confidence. It was a crisis in the history of human knowledae. On the one side stood the assembled wisdom of the universities, revered for age and science, venerable, dignified, united and commanding. Among them thronged the multitude, and about them clustered the associations of centuries. On the other side there stood an obscure young man (Galileo), with no retinue of followers, without reputation, or influence, or station. But his courage was equal to the occasion ; confident in the power of truth, his form is erect, and his eye sparkles with excitement. But the hour of trial arrives. The balls to be employed in the experiment are carefully weighed, and scrutinized, to detect deception. The parties are satisfied. The one ball is exactly twice the weight of the other. The followers of Aristotle maintain that, when the balls are dropped from the tower, the heavier one will reach the ground in exactly half the time employed by the lighter ball. Galileo asserts that the weights of the balls do not effect their velocities, and that the times of decent will be equal ; and here the disputants join issue. The balls are conveyed to the summit of the lofty tower. The crowd assemble around the base ; the signal is given ; the balls are dropped at the same instant ; and, swift descending, at the same moment they strike the earth. Again, and again the experiment is repeated, with uniform results. Galileo's triumph was complete ; not a shadow of doubt remained."—*The Orbs of Heaven.*

Rosicrucian Letter of Benjamin Joelha

Benjamin Joelha, a Rosicrucian and occult philosopher of Jewish birth, but Christian faith, the date of whose existence is uncertain, but of whom a detailed acconnt is given, in the " Aurifontina Chymica," published by William Cooper, at London, in 1680, in a letter addressed to Frederick, Duke of Holstein and Schleswig, as follows:

" My Friend : You have desired of me an account of the Life and Death, Inheritance and Heirs of my Master, B. J., of happy memory. I return this answer in Latine, as yours to me was, though I be not exactly skilled in it. He was by nation a Jew, by religion a Christian, for he believed in Christ the Saviour, and openly made profession of the same. He was a man of great Honesty and gave great Alms in secret. He lived chastely a Bachelor, and took me when I was about Twenty Years of Age out the House where Orphans are maintained by the Publick, and caused me to be instructed in the Latine, French, and Italian Tongues ; to which I afterwards by use added the Jewish or Hebrew. He made use of me, so far as I was capable, in his Laboratory, for he had great Skill in Physick, and cured most desperate diseases. When I was Twenty-five Years of Age he called me into his Parlour, and made me swear to him that I would never marry without his Consent and Knowledge, which I promised and have religiously kept. When I was Thirty Years of Age, on a Morning he sent for me into his Parlour, and said very lovingly to me ;

My Son : I perceive that the Balsam of my Life, by Reason of extreme Old Age coming on (for he was Eighty-eight Years of Age), is well nigh wasted, and that consequently my Death is at the Door, wherefore I have writ my last Will and Testament, for the use and benefit of my Brother's Sons, and of you, and have laid it on the Table of my Closet, whither neither you nor any Mortal ever entered ; for you durst not so much as knock at the door during the hours set apart for my Devotions. Having said this, he went to the double-door of his Closet, and daubed over the Joynings thereof with a certain transparent and chrystalline Matter, which he wrought with his Fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it ; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal the Door could noway be opened. Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said chrystalline Matter, and delivered the said Cabinet, after he had sealed it, into my Hands, and charged me to deliver the same to none but his Brother's Sons—Mr. Jesse Abrah, and Solomon Joelha did at that time lived in Switzerland, the Eldest of them being a Bachelor.

After this he returned with me into the Parlour, and in my Presence dropped the Golden Seal he had made use of into a Glass of Clear Water, in which the said Seal was immediately dissolved, like Ice in Hot Water, a white Powder settling to the Bottom, and the Liquor was tinged with the pale red of a Provence Rose. Then he closed the said Glass Vial with the above-mentioned transparent Matter, and charged me to deliver the said Vial, together with the Keys, to Mr. Jesse. This being done, he repeated upon his bended knees some of David's Psalms in Hebrew, and betook himself to his Couch, where he was used to sleep after Dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made use of. As soon as he had drank off his Wine, he bid me come to him, and leaning his Head upon my Shoulders, he fell into a quiet Sleep, and after half an hour's Time fetched a very deep sigh, and so yielded his Soul to God, to my great Astonishment. Upon this I, according to my promise, writ into Switzerland, to give Notice of Death to his Nephews; and to my great Wonder, the very Day after my blessed Master died I received a Letter from Mr. Jesse, wherein he enquired whether my Master were dead or alive, as if he had known Everything that had passed; as indeed he did, by means of a certain Instrument, of which hereafter I shall make mention. A little later his Nephews came, to whom I gave an Account of what had passed; all which Mr. Jesse heard with a Smile, not without Astonishment and Wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Solution; but they refused then to meddle with Anything that day, being tired with their Journey; but, on the Morrow, after I had carefully shut all the Doors of the House, and none but they and I being present, Mr. Jesse took the Glass Vial and broke it over a China Dish. which might receive the enclosed Liquor, and took some of the said Liquor, and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter, which before was hard as Chrystal, was resolved into a thickish Water; so he opened the Cabinet, and took thence the Keys of the Closet. Then we came to the Door of the Closet, where Mr. Jesse, having seen the Seal, he wetted it as formerly with the fore-mentioned Liquor, which immediately gave way; and so he opened the said Doubled-door, but shut it again, and falling down upon his Knees, prayed, as we also did; then we entered and shut the Doors upon us. Here I saw great Miracles. In the Midst of the Closet stood a Table, whose Frame was of Ebony; the Table itself was round, and of the same Wood, but covered with Plates of Beaten Gold; before the Table was placed a low Footstool, for to kneel upon; in the Midst of the Table stood an instrument of a strange and wonderful Contrivance, the lower Part of it, or Pedestal, was of Pure Gold, the middle

Part was of most Transparent Chrystal, in which was enclosed an incombustible and perpetnally shining Fire ; the upper Part of it was likewise of Pure Gold, made in the Form of a Cup or Vial. Just above this Instrument hung down a Chain of Gold to which was fastened an Artificial Chrystal, of an oval Form, filled with the aforesaid perpetual Fire. On the right side of the Table we took notice of a Golden Box, and upon the same a little Golden Spoon ; this box contained a Balsam of a Scarlet Colour. On the left Side we saw a little Desk of Massive Gold, upon which was laid a Book containing twelve Leaves of pure beaten Gold, being tractable and flexible as Paper; in the Midst of the Leaves were several Characters engraved, as likewise in the Corners of the said Leaves, but in the Space between the Center and Corners of the Leaves, were filled with holy Prayers. Under the Desk we found the last Will of my deceased Master; whilst we were in the Closet, Mr. Jesse kneeled down, leaning upon the Desk, and with most humble Devotion, repeated some of the forementioned Prayers, and then with the little Spoon took up a small Quantity of the aforesaid Balsam, and put it into the Top of the Instrument which was in the Middle of the Table, and instantly a most grateful Fume ascending, which with its most pleasing Odour, did most sensibly refresh us ; but that which to me seemed miraculous was, that the said Fume ascending, caused the perpetual Fire enclosed in the hanging Chrystal, to flash and blaze terribly, like some great Star or Lightning. After this Mr. Jesse read the Will, wherein he bequeathed to Mr. Jesse, all his Instruments and Books of Wisdom, and the Rest of his Goods to be divided equally between him and his Brother ; besides, he left me a Legacy of 6,000 Golden Ducatoons, as an Acknowledgement of my Fidelity. And accordingly first, enquiry was made for the Instruments and Books of Wisdom ; of those that were on and about the Table, I have spoke already ; on the right side of the Closet stood a Chest of Ebony, whose Inside was all covered with Plates of beaten Gold, and contained Twelve Characters engraven upon them. From thence we went to view a large Chest containing Twelve Looking-Glasses, not made of Glass, but of a wonderful unknown Matter ; the Center of the said Looking-Glasses were filled with wonderful Characters ; the Brims of them were enclosed in pure Gold, and between the said Brims and Center, they were polished Looking-Glasses receiving all opposite images. After this we opened a very large Chest, or Case, in which we found a most capacious Looking-Glass, which Mr. Jesse told us was Solomon's Looking-Glass, and the Miracle of the whole World, in which the Characterisms of the whole Universe were united. We saw also in a Box of Ebony a Globe made of wonderful Matter; Mr. Jesse told us, that in the said Globe was shut up the Fire and Soul of the World, and that therefore the said Globe of itself perfor med all its Motions, in an ex-

act Harmony and Agreement with those of the Universe. Upon this afore-mentioned stood another, which contained an Instrument resembling a Clock Dial, but instead of the Figures of the Twelve Hours, the Letters of the Alphabet were placed around this, with a Hand or Index turning and pointing at them. Mr. Jesse told us that this Instrument would move of itself, upon the Motion of a corresponding and sympathetic Instrument which he had at Home, and, that by means of this Instrument, my happy Master had signified to him his approaching Death, and that after this Signification, finding that his Instrument remained without Motion, he concluded my Master was dead. Last of all we came to the Books of Wisdom, which he opened not; near the said Books was placed a Box of Gold, full of a most precious Powder of a deep Scarlet Colour, which Mr. Jesse smiling took and put up. Near to the Closet, where we were, was another Closet adjoyning, which we entered into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double Proportion. But Mr. Jesse refused to take for himself any of the said Gold; for he said that those Things which were afore bequeathed to him, did fully content him, for he was skilled in my Master's Art, and therefore ordered his Part of the Gold to be bestowed on several poor Virgins of Kin to them, to make up their Portions. I myself married one of these, and had with her a good Portion of the said Gold; she embraced the Christian Religion, and is yet alive. Mr. Jesse packed up all the Things, and carried them Home with him into Switzerland, though since that he hath chose himself a quiet and well-tempered Place in the East Indies, from whence he writ to me last Year, offering me to adopt my eldest Son, whom I have accordingly sent to him. During the Time we were in the Closet I saw strange Miraclns effected by the Motions of the Instruments of Wisdom, which I neither can nor dare set down in Writing. Thus much, my intimate Friend, I was willing you should know; more I cannot add. Farewell."

The word Miracle seems here to be used in the sense of Mirror. It was probably a large Magic Mirror, such as were then, and are still, employed by occult students.

The Instrument is described in a Book called *Ars Notoria*, printed in Latin.

CLANDESTINE. Masons working the ceremonies illegally are designated as clandestine. The degrees are thus conferred to avoid the control of governing authorities. Iniatiates are simply illegally made and are afterwards often " healed " and thus made valid or legal.

MASONIC SIDE DEGREES. The side degrees in Masonry are exceedingly numerous, and the investigations of Masonic archæologists are continually bringing fresh degrees to light. At the present time, Craft Masonry is so admirably governed by its several bodies in various countries, that there is no difficulty in the proposition and initiation of a worthy member of society; but in regard to the side degrees, it is somewhat different. Up to the present time, these degrees have been conferred by the individuals previouely acquainted with them, at their own will, and without reference to any supreme controlling or guiding power; consequently, it is not improbable that many persons, quite unfitted to understand their symbolical meaning, may have received them. To obviate this in the future, and also in the interests of Masonic archæology, it has been proposed to found a Society or Council of Side Degrees, in which these stray ceremonials may be carefully formulated into a system, not necessarily correlative as in a rite, but rather for the purpose of preserving whatever may be of good from the vicissisitudes of time, or the carelessness which often accompanniès matters of this kind. It is to be hoped that such a movement, by preserving many curious rituals, and otherwise raising an interest in real Masonic history, may effect actual good; and as it cannot in any way interfere with Craft Masonry, and does not set itself in any antagonism to present institutions, it is thought to have in itself a sufficient reason for existence.

SILVER CORD. This expression is taken from Ecclesiastes xii, 6-7.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The silver cord is presumed to be the spinal marrow; the golden bowl is the brain, or, according to some, the whole body of man, containing the spirit; the pitcher, the great vein carrying the blood to the right ventricle of the heart, denoted by the fountain; while the wheel is the great artery, receiving the blood from the left ventricle. The verse is used in the third degree. Aben Ezra says this is a proof that the spirit and the *ruach*, or gust, or ghost, is not an effect of chance, for chance returns not.

TOBACCOLOGICAL SOCIETY. A semi-masonic society of the last century, with four degrees. The symbolism of the tobacco-plant formed the basis of moral instructien. The catachisms of this curious society are still extant.

TWENTY-SIX. 26 is regarded by the Kabbalists as the most sacred of mystical numbers, being equal to the numerical value of the Tetragrammaton. J = 10, H = 5, V = 6, H = 5. 10+5+6+5=26.

THE MYSTERIES. "The mysteries indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism, referring to the Zodiac, formed a mere frame-work for the doctrines relating to the soul and to the ethnical theory of the universe. So, likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers (the seasons of the year), one of them being continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethnical. A sort of confession was demanded of the candidates before admission, and at the close of the service the victorious God (Dionysus) was dinplayed as the Lord of the spirit. Still less, however, did theorems of natural philosophy form the subject-matter of the Eleusinian mysteries, of which, on the contrary, psychical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a divine, vital force, held captive here on earth and sorely tired; but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torments after death for the wicked and unjust." —*God in History*, by Bunsen.

JAH. Maimonides calls Jah the "two-lettered name," and derive it from the Tetragrammaton, of which he says it is an abbreviations Others have denied this, and assert that Jah is a name independent of Jehovah, but expressing the same idea of the Divine Essence. It is uniformly translated in the authorized version of the Bible by the word LORD, being thus considered as synonymous with Jehovah, except in Psalm lxviii, 4: "Extol him that rideth upon the heavens by his name JAH," upon which the Targum comment is: "Extol him who setteth upon the throne of glory in the ninth heaven: YAH is his name." It seems, also, to have been well known to the Gentile nations as the triliteral name of God; for, although biliteral among the Hebrews, it assumed among the Greeks the triliteral form, as IAO. Macrobius, in his "Saturnalia," says that this was the sacred name of Diety; and the Clarian oracle being asked which of the gods was Jao, replied: "The initiated are bound to conceal the mysterious secrets. Learn thou that IAO is the Great God Supreme who ruleth over all." Among the Druids, the three letters I O W constituted the name of Diety. They were never pronounced, but another and less sacred name was substituted for it.

Historic Quotations.

De omnibus rebus, et quisbusdam aliis — " About everything, and something more besides." Said ironically of a voluminous book, or of a speech in which numerous topics are discussed. The saying is said to have derived its origin from the circumstance that Smalgruenius first wrote a work entitled " De omnibus rebus," and then another, " De quisbusdam aliis." The same story had, however, been fathered on Thomas Aquinas.

Credat Judæus Apella—" Let Apella believe it." An expression used in derision of the Jews, who were held in contempt by the Romans, as almost every vice or weakness was imputed to them.

Esto perpetua—" Be thou everlasting." The last words of Father Paul Sarpi, spoken in reference to his country, Venice.

De pilo pendet—" It hangs by a hair." Originally said in reference to the sword which Dionysius of Syracruse caused to be suspended over the head of the courtier Damocles.

Ecce homo—" Behold the man." The title given to pictures of Jesus, wearing the crown of thorns and purple robe, when Pilate said this (John xix, 5).

Fortes fortuna adjuvat—Fortune favors the bold." These words were quoted by the elder Pliny shortly before he perished, in the eruption of Mount Vesuvius, a victim to his thirst for knowledge.

Modo me Thebis, modo ponit Athenis — " He now places me at Thebes, now at Athens." Said of a dramatic writer, whose art and talent enabled him to carry his audience along with him whenever he changes the scene.

Incubat Halcyone.—*Ovid.* " And during seven calm days, in the winter season, does Halcyone brood upon her nest that floats upon the sea, then the passage of the deep is safe, and Æolus shuts in and restrains the wind." The alcedo, halcyon, or king-fisher, was supposed by the ancients to incubate only seven days, and those in the depth of winter; during which period the mariner might sail in security. Hence the expressien " Halcyon days," a term employed to denote a season of peace and happiness.

Narcissus.—*Ovid.* " Why dost thou vainly catch at the flying image? What thou art seeking is nowhere; what thou lovest, turn but away and thou shalt lose; what thou seest, is but the shadow of a reflected form; it has nothing of its own.

Replies to Correspondents.

There being a large number of questions in our question-drawer, we have for several months past endeavored to answer many of them under the above caption, to save room, instead of first printing them. We have somewhat reduced the supply, yet all readers are liberty to send in questions, and in due time, either questions, or answers will appear by the editor or some correspondent.

Inquirer. Yes, all the articles by Ernest de Bunsen are original, and were written for this magazine. They are semi-theological and bear upon biblical, traditional, and secret matters connected with the religions of the past. The articles will be revised and published by the author, in book-form, in the near future, in London.

Hope. You ask, "When are we to have a square year?" That will take place in 1936 which is the square of 44. Add to 1936 the numbes 89, and you have the next square year $2025 = 45^2$. If you subtract from 1936 the number 87, you have the year $1849 = 43^2$; the next previous square year was 1764. Simply add the series of odd numbers to the squares and you have the law. $1+3=4$, $4+5=9$, $9+7=16$, $16+9=25$, etc.

The year-number 1848 was a *factor*ial year, being divisible by these: 2, 3, 4, 6, 7, 8, 12, 14, 21, 22, 24, 28, 33, 42, 44, 56, 66, 77, 84, 88, 132, 154, 168, 231, 264, 308, 462, 616, 924.

"THE PLOUGHMAN HOMEWARD PLODS HIS WEARY WAY." A clipping of 252 transpositions of this line from Gray's "Elegy" has been in our copy-drawer, for over two years, received from a correspondent. We have thought it too long for insertion, as our pages are valuable for other matter. But as it is a literary curiosity in itself, and for the matter of a record, we have compactly inserted it. Some of the lines will bear criticism, as to grammatical construction, yet the production shows ingenuity, as well as elasticity in the use of some words. This line can be transposed just 60 time without destroying the rhyme, as any person can count them. These 60 transpositions were published in N. AND Q., Vol. 1, p. 118 (February, 1883). To the first person who will add another transposition to the 252 herewith appended we will present a volume of N. AND Q. for 1894 and 1894. Therefore, as the saying is, "Be not WEARY in well doing."

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252 His homeward way, plods the weary ploughman.

WRITING ON A SQUARE INCH OF GLASS. Eight times the number of words in the Bible clearly engraved on a square inch. Among the collection of microscopic objects in the United States Army Medical Museum at Washington is a specimen of microscopic writing on glass which contains the Lord's Prayer written in characters so small that the entire 227 letters of that petition are engraved within an area of $\frac{1}{294} \times \frac{1}{441}$ of an inch. So far this statement does not trouble us. If, however, we go a little further, we easily see that the area having the above dimension would be only the $\frac{1}{129654}$ of a square inch, and consequently that an inch square covered with writing of the same size, or counting 227 letters to each such fractions, would therefore contain 29,431,458 letters.

Let us put these figures into a concrete form by seeing how much of a book these letters would represent. The Bible is a book which we may safely assume that every one has an approximate idea as regard to it general size and extents. Some one has actually determined the number of letters contained in the entire Old and New Testaments, and has found them to be 3,566 480. Hence the number of letters which a square inch of glass would accommodate, written out like the text of the Lord's Prayer on this piece of glass, is more than eight times this last number; or in other words, a square inch of glass will accommodate the entire text of the Bible eight times over written out as is the Lord's Prayer on this piece of glass I am free to confess though this fact has been known to me since 1873, and I have had in my possession photographs taken with the microscope of this writing, I cannot say that I fully apprehend or mentally grasp the fact just stated. I can form no mental picture of a square inch of glass with the entire text of eight Bibles engraved upon it, and yet, when I have verified the measurements and calculations leading up to this conclusion, I feel absolutely certain as to its truth, not as the result of intuition, but as a deduction from experience which has not developed into an intuitive consciousness. — *Cassier's Magazine*, August, 1895, by D. Henry Morton.

JEPHTHAH'S DAUGHTER'S NAME. (Vol. XII, p. 230.) The name of Jephthah's daughter is given as *Seila*, and the mountain to which she resorted *Stelae*, in an apocryphal work entitled "The Lamentation of Seila." Giacomo Carissimi wrote a lament of Jephthah's daughter, in 1650, in his oratorio *Iephte*. The Latins called the piece *Threnus Seilae*. Had Robert Morris known this name he undoubtedly would have called the first degree of the American Adoptive Rite of the Eastern Star "Seila, the daughter's degree." Handel's librettist called her *Iphis*, with an obvious reference to Iphigenia. In one of the *Onomastica* (Lagarde p. 185) is the entry "Seila elpis."

THE GAYATRI. This is the holiest verse of the Vedas. "Let us adore the supremacy of that Divine Sun, the Godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return; whom we invoke to direct our understandings aright in our progress toward the Holy Seat."

Another holy verse is: "Earth! Sky! Heaven! Let us meditate on the most excellent light and power of that generous, sportive and resplendent Sun, that it may guide our intellects."

The Brahmin's confession of faith also contains this Gayatri:

"This new and excellent praise of thee, O splendid, playful Sun, is offered by us to thee. Be gratified by this my speech; approach this craving mind as a fond man seeks a woman. May that Sun who contemplates and looks into all worlds be our Protector. Let us meditate on the adorable light of the Divine Ruler; may it guide our intellects. Desirous of food, we solicit the gift of the splendid Sun, who should be studiously worshipped. Venerable men, guided by the understanding, salute thee, Divine Sun, with oblations and praise."

Moor observes on this text, that "it is difficult to conjecture why it should be so sedulously kept secret, for its exposition unconnected with the idea of mystery and affectation of profundity doth not appear likely to have the effect, so dreaded by priests, of 'guiding the intellects of the multitude to the discovery of truth.'"

These invocations will afford some clue to the meaning of the "Eternal Sun," so frequent upon our gems, where also the name of *Tat* may be occasionally recognized.

In these doctrines lie the whole origin of our talismanic inscriptions, and it may well be that many of them actually do contain the *three words* concealed by a corrupt pronunciation, or purposely veiled under an anagram from the eyes of the profane.

ZOROASTRIAN QUOTATION. A correspondent says the quotation at the bottom of page 231 is from John xii, 32, and not from Zoroaster. The verse in John's Gospel reads: "And I, if I be lifted up from the earth, will draw all *men* unto me." The word *men* is interpolated in this quotation, whereas in the Zoroastrian one, it is not found. C. D. Grimes, of Sturgis, Mich., (Vol. II, p. 575) says it was a pagan saying of the sun-worshippers while another writer ascribes it directly to Zarathustra.

CELESTIAL HARMONY. Pythagoras and his followers represent Apollo playing upon a harp of seven strings, by which is meant, as appears from Pliny, Macrobius, and Censorinus, the sun in conjunction with the then known seven planets; for they made him the leader of that septenary choir, and the moderator of nature, and thought by his attractive force he acted upon the planets in the harmonical ratio of their distances. The doctrine of celestial harmony, by which was meant the music of the spheres, was common to all the nations of the East. To this divine music Euripides beautifully alludes thus:

"Thee, I invoke, thou self-created Being, who gave birth to Nature, and whom light and darkness, and the the whole train of globes encircle with eternal music."

The lyre was a famous stringed instrument, much used among the ancients, and said to have been invented by Mercury about the year of the world 2000; though some ascribe the invention of the lyre to Jubal (Genesis iv, 21). It is universally admitted that the lyre was the first instrument of the string kind ever used in Greece. The different lyres, at various periods of time, had from four to eighteen strings each. The modern lyre is the Welsh harp. The lyre, among painters, is an attribute of Apollo and the Muses. All poetry, it has been conjectured, was lyric in its origin; that is, adapted to recitation or song, with the accompaniment of music, and distinguished by the utmost boldness of thought and expression, being at first employed in the celebration of gods and heroes. Pindar, a native of Thebes, who flourished about 500 years B. C., is styled the prince of lyric poets. To him, his fellow citizens erected a monument; and when the Lacedemonians ravaged Bœotia, and burnt the capital, the following words were written upon the door of the poet:

FORBEAR TO BURN THIS HOUSE. IT WAS THE DWELLING OF PINDAR.

APOCRYPHAL QUOTATION. In the Introduction to Archbishop Laurence's translation of the Book of Enoch from an Ethiopic manuscript in the Bodleian Library, the editor remarks, as follows:

"In revising the proof-sheets of the Book of Enoch * * * the parable of the sheep, rescued by the Good Shepherd from hireling guardians and ferocious wolves, *is obviously borrowed by the fourth Evangelist* from Enoch (lxxxix), in which the author depicts the shepherds as killing * * * the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable: 'All that ever came before me are thieves and robbers' (x, 8) — language in which we now detect an obvious reference to the allegorical shepherds of Enoch."

KABBALISTIC NAMES OF WILLIAM B. GREENE. (Vol. XIII, p. 236. I do not pretend to solve them, but perhaps what I say may help dig them out.

Tharthac, or Tartak (II Kings xvii, 31), was a divinity of Ivah, Aiva, or Ava. The term seems to mean either the Royal Bull, or the Great Circle (the sky), Ana, the Most High.

Nembroud is the same as Nimrod, god of the Nâmri, a Kurdik or Tartar people of Mt. Zagros. Doubtless Nimrod, the son of Khus (Genesis x) or Cush, was the eponymous founder of Bab-el. The region beyond ancient Babylonia is called Khusi-stan, the land of Khus. In it are the Zagros Mountains. I surmise therefore that we have a clew to the origin of the god Bacchus or Dionysos. His Assyrian word was Dian-nisi, lord or judge of men. The designation Zagreus comes really from Zagros. The name Nimrod signifies spotted, and we know that a leopard-skin, or spotted fawn-skin was worn by the priests of Bacchus and Osiris. Nimrôd, son of Khus, or Cush (Genesis x), is thus Bacchus from Mt. Zagros in Khusi-stan.

Acham is beyond me. It may mean the Fire-king; and it may mean Beloved (Adonis).

Nahema, I judge to be the same as Naama, said to have been a daughter of Lamech (Genesis iv) and mother of king Rehoboam (I Kings xvi, 21). Naama was also the reputed consort of Samaël and mother of demons.

Nabam, or *nab-am* would mean mother of prophets. More likely, however, it is from *bam*, the "high place," and it would mean the divinity of the hill, or high place. A. WILDER, M. D.

SYMBOL. (Vol. XIII, p. 226.) Your exposition of the term "symbol" is correct. I see it, however, as a synonym of *emblem*, because the general community esteem them to mean alike. There are synonyms, however, in Greek and Hebrew, worthy of notice. *Sem* in Hebrew and *Sema* or *Semeion* in Greek are of this character. I will give examples :

"I saw a great *semeion* in the sky, a woman clothed about with the sun."—*Apocalypse* xii, 1.

"I saw another *semeion* in the sky, and a great red dragon"—*Apocalypse* xii, 3.

"The *semeion* of the prophet Jonas."—*Matthew* xii, 39.

" Let us build us a tower (a turreted temple) whose top shall reach into the sky; and let us make it a *sem* (symbol, or standard) for us lest we be scattered abroad."—*Genesis* xi, 4. A. WILDER, M. D,

GNOTHI SEAUTON—" Know Thyself." (Vol. XII, p. 231). The quotation credited to Alipilli is taken from an extract from his works found in Gen. N. B. Buford's lecture before the Chicago Philosophical Society, 1880, edtitled " The Philosopher's Stone," p. 10. The extract is as follows:

" The highest wisdom consists in this, for man to know himself, because in him God has placed His eternal word, by which all things were made and upheld, to be his light and life, by which he is capable of knowing all things both in time and eternity. Therefore, let the high enquirers and reachers into the deep mysteries of nature learn first to know what they have in themselves before they seek into foreign matters without them; and by the divine power within them, let them first heal themselves, and transmute their own souls; then they may go on prosperously, and seek with good success the mysteries and wonders of God in all natural things. I admonish thee that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. The universal orb of the world contains not so great mysteries and excellencies as a little man, formed by God in his own image. And he who desires the primacy among the students of nature, will nowhere find a greater or better field of study than *himself.* So, with a loud voice I proclaim: O, man, know thyself! In thee is hid the treasure of treasures."

KORESHAN ASTRONOMY. The basis of Koreshan astronomy makes the Sun the center and the Earth the circumference of the Universe, from which it is conclusive that the Earth is a hollow sphere, with its habitable surface concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces operating within it.—*Salvator and Scientist,* August, 1895.

" God has given you the stars to be guides in the dark, both by sea and land."—*The Koran.*

He who knows others is learned:
He who knows himself is enlightened. —LAO TSZE.

He who knows many things, knows nothing;
He who knows the One, knows All. —PARACELSUS.

THE SEASONAL PERIODS OF THE EARTH. The following tabular statement shows some remarkable results taken from the Pericosmic Theory :

Duration of Winter,	89.063185	Duration of Summer,	93.5833
Duration of Spring,	92.8855	Duration of Autumn,	89.724372
	181.948685		183.307672

$$181.948685 + 183.307672 = 365.256357 \text{ days.}$$

THE EARTH'S ORBIT.

Arc of Winter,	141,471,703.707771	miles.
Arc of Spring,	144,701,025.9765	"
Arc of Summer,	145,788,088.8219	"
Arc of Autumn,	142,521,960.908424	"

The earth's orbit = 574,482,779.414595 miles.

Now divide the quantum of the earth's orbital motion during each season by the time in which it is accomplished as above specified, and the quotient will indicate the mean velocity thereof as pertinent to each separately, thus :

AUTUMN AND WINTER.

$$\frac{142,521,960.908424}{89.724372} = \frac{141,471,703.707771}{89.063185} = 1,588,442.$$

SUMMER AND SPRING.

$$\frac{145,788,088.8219}{93.5833} = \frac{144,701,025.9765}{92.8855} = 1,557,842.$$

That is to say, the earth's orbital motion during winter divided by the winter's period is equal to the earth's orbital motion during autumn divided by the autumn's period; and the number of miles the earth moves in summer divided by the number of days that summer lasts is equal to the number of miles the earth moves in spring divided by the number of days that spring lasts.

In other words, the earth moves in its orbit during autumn and winter at the mean rate of 1588442 miles a day, and during spring and summer at the mean rate of 1557842 miles a day.

THE SECRET OF THE NAROS. It will probably be asked why was this secret of the Naros guared so suspiciously? The reason is on the surface. Had it been made known to the world, that God at the end of every six hundred years, sent forth a Messenger, let us for a moment consider what would be the condition of Mankind when the Sacred Cycle recommenced. Thousands of fanatics or impostors would arise, every one of whom would lay claim to the mystic character of the promised Messiah. Great kings, unscrupulous soldiers, might assert their title to it by the sword, and use it as a pretext for conquest and subjugation. Men of vast ambition and towering intellect would usurp the name, would mislead mankind, and wrap the earth in turmoil. The four quarters of the world would produce, and would be the prey of such persons; there would be no peace, nor any security perhaps for centuries; nay, the followers of such individuals would probably survive for ages, and the most terrible religious struggle might be protracted to the end of time. It was absolutely necessary therefore, and indeed it was commanded by God himself, that the Cycle should not be made known; though he never ordered salutary knowledge to be locked up; now, indeed, it may be revealed, for the Twelfth Cycle is completed, and a new era of light will prevent the uprising of any without the very seal of heaven itself. Those who had the heavenly book well knew, that when the destined Messenger himself arrived, he, the bearer of the seal and of the celestial key, by a divine instinct would know who he was, and would proclaim his advent to mortals; while if the mystery were known, or hinted abroad, or the period of his epiphany discovered, he would be assailed on all sides by rivals; he might be cut off by assassins before his course was completed; and perhaps even his voice and the voice of heaven speaking through him, would themselves be lost in the surrounding tumult of kings, priests, philosophers, or knaves, contending for that diadem of truth, which he alone was ordained to wear. — *Edward V. Kenealy*, in the "Book of God," p. 81. (N. AND Q., Vol. XII, p. 226.)

DIVINA COMMEDIA. This is the first poem of note ever written in the Italian language. It is an epic by Danté Alighieri, and is divided into three parts: Hell, Purgatory, and Paradise. The author called it a comedy, because the ending is happy; and his countrymen added the word divine from admiration of the poem. The poet depicts a vision, in which he is conducted, first by Virgil (human reason) through hell and purgatory; and then by Beatrice (revelation), and finally by St. Bernard through the several heavens, where he beholds the Triune God.

"Essence is that without which a particular thing cannot be what it is."
— *Willlam B. Greene.*

Replies to Correspondents.

Wm. Miller. You ask for information of any Rosicrucian Orders. There are several such orders or societies. The Rosicrucian Society of England, which has been reformed upon the basis of the original body, and possesses a Metropolitan College and several Provincial Colleges. This Society exists in the United States in several State Colleges; also in Canada and other countries. There are nine grades divided into three divisions. Grades: 1, Zelator; 2, Theoricus; 3, Practicus; 4, Philosophus. 5, Adeptus Junior; 6, Adeptus Major; 7, Adeptus Exemptus. 8, Magister Templi; 9, Magus.

There is also another Rosicrucian order in the United States presided over by John Heaney, of Buckley, Iroquois County, Illinois— "Him of the Great Soul, Lofty Mind, and Loving Heart, — Door of the Temple of the Rosy Cross."

Thomas. You ark what is the "Earth's Annular Theory" of Prof. I. N. Vail. His system is briefly set forth in his work, as follows:

1. The earth, from the earliest time to the close of the Noachian deluge, was surrounded by rings of aqueous vapors, commingled with much of the solid matter now composing its crust.

2. That mighty deluges did visit the earth from this source.

3. That the coal and many other formations of the earth fell to its surface from these rings.

4. That the evolution of terrestrial organisms can be readily and satisfactorily explained by these aqueous and mineral downfalls, and not otherwise.

5. That mountain upheavals occurred immediately after such baptisms, as a direct and necessary result of additional oceanic pressure, caused by the augmentation of the sea's volume and depth.

6. That the falling of these rings to the earth, from a vast height, somewhat weakened the cord of attraction for the moon, which therefore receded from the earth. This alone can explain its retardation.

7. The downfall of these rings of aqueous vapor necessarily took place chiefly in the polar regions, and falling there as snow, caused all the glacial periods in geologic times.

8. Numerous passages in the first eight chapters of Genesis can be explained by this theory only; and there is not a single passage which remains unexplained.

To these eight claims taken from the introduction of his work, the author adds this:

"Every difficulty is opened with the wedge of admitted *law* driven by the hammer of resistless *logic*, and whoever reads with ca will be forced to concede that another great and original scientifi discovery has been made."—*The Earth's Annular System*, 1885.

DUDLEY LEAVITT'S FARMER'S ALMANAC. Centennial Number for 1896. Published by Edson C. Eastman, Concord, N. H. Sent by mail on receipt of ten cents. For sale at all the leading bookstore in New England. First published in 1797, and every year since. The 100 numbers are a mine of curious information covering a century of history. Dudley Leavitt was born at Exeter, N. H., May 23, 1772; died at Meredith, N. H., September 15, 1851; aged 79 years. At the times of his death he had his almanac calculated and prepared five years in advance. This centennial edition contains a portrait of Dudley Leavitt, a cut of his house, and a sketch of his life by Hon. J. B. Walker, of Concord, N. H. An illustrated sketch of Dudley Leavitt was also published in the *Daily Union* of September 18, 1895.

THE BIBLICAL WORLD, containing the Old and New Testament Student, for September, 1895, Chicago, Ill., has the following articles: The Natural and the Supernatural in Christ, by Principal A. M. Fairburn; What the Higher Criticism is Not, Prof. A. C. Zenos; The Use of Mythic Elements in the Old Testament, C. M. Cady; Aids to Bible Readers, the earliest letters of the Apostle Paul, Ernest D. Burton; Synopses of important articles: The Gospel and the Gospels, B. Weiss; "Thou hast said," "Thou sayest," in the answers of Jesus, J. H. Thayer. Demoniacal Possession, the Book of Deuteronomy, the Sources of the New Testament, the Conservative view of the Bible, and other articles. $2.00 a year, payable strictly in advance.

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Vol. XIII. DECEMBER, 1895. No. 12.

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PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1895.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"The external man is not the real, but the real man is the Soul."
—PARACELSUS.

VOL. XIII. DECEMBER, 1895. No. 12.

Kabbalistic Names from "The Blazing Star."

The kabbalistic names, inquired about (Vol. XIII, p. 236) by "ANDREW," have been partly explained by our correspondent "A. WILDER" (Vol. XIII, p. 296). A copy of "The Blazing Star," by William B. Greene, 1872, being in our possession, we will reprint from it what the author has to say on the kabbalistic names noted (p. 103). These descriptions are reprinted without the portrait-cuts, giving the interpretation of the symbolism, and other explanations. The pictures may be found in the books of Eliphaz Levi. They were communicated to the author of "The Blazing Star" by that enthusiastic student of kabbalistic Masonry, the Hon. Charles Levi Woodbury. The Latin of the inscriptions, and especially the bad Latin of some of them, and several other indications, Mr. Greene says, lead him to believe that the pictures have come down to the present time with supposed improvements. Mr. Greene says he alone is responsible for the explanations given in the text; no such explanations came with the pictures as he received them:

The series of the seven planets, read, not backward, but forward, in the direct order of the days of the week, is evil and disastrous; for its progress is then upward and onward, but distinctly downward. In it every planet (except Sol, who stands always in the seventh place, or in the house of redemption) is afflicted, and shows deleterious influence.

This series of evil begins with Luna. The picture represents the boat of the moon, with the "Torch-bearer" sailing in it, under the rays of the detestable inverted five-pointed star. The star is not before the figure, to serve, detestable though it be, as an ideal of life and conduct, but is vertically above it, as an unseen compressive power. The wings denote initiative faculty. The "Torch-bearer" is a law to himself; he follows no ideal, but carries his own incendiary light. Obstinate, suspicious, and self-sufficient, he dreads nothing so much as the possibility that he may convict himself, before witnesses, of lack of almighty power. Utterly selfish, and acting always on the maxim, "Self-preservation is the first law of nature," he passes like water, and without noticing the transitions, from one iniquity to another, and wanes and waxes and changes as the moon waxes and changes; for it is under the moon's malign aspect that this lunatic lives and moves. He is ignorant of himself, and knows darkly the things that are not himself, and culminates them. In all things he is perverse.

When many "Torch-bearers" are placed in the same field of action, they form self-interested cliques and rings that come into antagonism with each other. All of them acknowledging that "might makes right;" supremacy naturally gravitates into the hands of violent desperadoes and the weaker parties become fags and slaves of the stronger.

The portrait of "Nembroud" is a typical desperado. France was in the hands of lunatics when Nembroud-Bonaparte throttled her; we speak here of the great Napoleon, not the little one. The lesser Bonaparte was not Nembroud, but "Acham," who will be described farther on. In the portrait Nembroud bears the crown, to denote his authority; and the sword, to denote the source of his authority. The typical king of spades bears also a shield, with a device on it, which is the tower of Babel; and this device denotes the ultimate futility of all his undertakings. The fags and slaves of Nembroud learn, in the experience of their abject condition, the vices that are appropriate to fags and slaves. They become reticent, forecasting, treacherous, and cunning; and the distinct consciousness of their own inherent villany forces itself upon them. Through the fact of this consciousness the star of their villany passes from its occult position overhead, and places itself in front as an accepted ideal of life and conduct. They were knaves before they were fags and slaves; but, as expert fags and slaves, they become conscious and politic knaves.

The portrait of "Tharthac" is a typical politic knave. When Baron Nembroud establishes his power with a high hand, the serf Tharthac escapes to some free city, sets up a banking-house, and ruins Nembroud by lending him money at usurious rates of interest on securities deposited in the free city. For Nombroud cannot carry

on his pillaging expeditions without that very assistance of Tharthac which ruins him ; therefore Nembroud detests Tharthac. Genuine nobles and aristocrats always hate successful business men who deal in money. But Tharthac, no matter how rich he may become, or what high titles he may achieve, can never be a real aristocrat, or substitute himself in the place of Nembroud ; for genuine nobility always originates in highway robbery, armed pillage, and the power of the sword, and never in usurious gains, fraudulent commerce, shoddy contracts, perversion of public funds, and the power of the strong-box. It was under the Orleans dynasty, which is the authentic embodiment, that Tharthac shone, with transparent splendor, in the realm of France. Nembroud never fails to be be betrayed at the critical moment. This fact is placed beyond doubt by the almost unvarying testimony of history. The knaves held in subject by Nembroud, and the knaves who have acted as his instruments, join hands with the knaves and desperadoes who are his avowed and official enemies. Nembroud's armies become demoralized by the defection, and are defeated at the end in every encounter, as Napoleon I and Sardanapalus, and their like, stand ready to testify. New rulers are raised up ; and a new order of things is inaugurated, one not based precisely on violence, or precisely on fraud, but rather on a happy synthetic combination of violence and fraud.

The portrait of " Acham," the representative of legalized scoundrelism, and the legitimate defender of frauds (interests) organized into institutions, is the next picture. Acham seems, from his attitude in the picture, to be all right ; and he would be all right, were it not for the presence of the little devil that holds up his train. (Napoleon III was Nembroud-Acham ; M. Thiers is Tharthac-Acham.)

" Nahema " (sometimes wrongly taken for " Lilith," who is Satan's wife) is the representative of the special widespread, all-pervading, and inevitable corruption that eats out the heart of iniquitous and falsely-refined societies. She seduces Acham, leads him astray, and causes him to destroy himself by his own folly. She reigns triumphantly in the times of the regency of France, was the principal ornament of the court circles of Napoleon III, and graced the banquet-table of Belshazzar when he was slain in his own palace by the Medes and Persians. Her mighty deeds are everywhere spoken of in history.

" Nabam'" the next personage, is the gentleman in the clerk's office, with whom we, all of us, whether collective peoples or individual men and women, will have to settle our accounts, Saturday night, for the week's work. Nabam is Saturn, Nahema is Venus, Acham is Jupiter, Tharthac is Mercury, Nembroud is Mars, and the Light-bearer (or Torch-bearer) is the Moon ; and all of them, as here depicted, are shining with malignant aspect. And thus ends the eventful history of the life and adventures of " Mr. Badman."

The characteristics of the planets, as here afflicted, are given in some detail, and their normal characteristics are analogous to those stated, but opposite. If the reader desires a more full account of the characteristics of the several planets, he may find it in any work on astrology.

According to the Kabbala, there are three chief devils; The first is named "Thohu"; the second, "Bohu"; and the third, "Thehom." The seven tabernacles, or hells, are seven deadly vices. Samaël, the Angel of Death, rules over the whole. Samaël, evil desire, Satan, and the serpent that seduced Eve, are the same thing. Samaël's wife is called the mistress; he and she, united, are called the Beast. The mistress is the Talmudic "Lilith."

Saint Paul, that great Kabbalist, shows (Romans v, 12-19; I Corinthians xv, 22) that by the word "Adam" is to be understood the original "Collective Man." The Collective Man may very well have once existed in a single person, or rather in a single couple; and in fact, tradition informs us that it has twice so existed — once in Adam and Eve, and once in Noah and his wife (Noema).

It is the doctrine of the Kabbala that the universe first existed in the condition of potentiality in potentiality, afterwards in that of a simple potentiality; and that also the worlds were brought forth, finally, out of potentiality into actuality in the bond of solidarity, by the appearance, in actuality, of Adam, Humanity, the Collective Man.

ROTATION OF THE MOON. (Vol. XIII, p. 225.) The "Pericosmic Theory" (pp. 145-151) has some mathematical arguments on the non-rotation of the moon on its axis, as well as all satellites. The author claims it rotates once on its own axis in each lunation of 27.321 days.

THE LAUGHING PLANT. In Arabia, says a medical journal, there grows a "laughing plant." It takes it name from the effects produced by eating its seeds. The natives dry the seeds and reduce them to a powder. A small dose of this powder has similar effects to those arising from the excessive use of intoxicants. It causes the most sober persons to dance, shout and laugh with the boisterous effects of a madman.—*The Philosophical Journal.*

MODEL PARALLELOGRAM. This was the name given to Robert Owen's scheme at Orbiston, England. He formulated a new code for a New Moral World, and established his "parallelogram" at Orbiston, in Lanarkshire, in 1825. Only one corner of the parallelogram was built, and only a couple of hundred of inmates collected at any one time. It was not a success. Mr. Owen's next scheme was in Harmony Hall, Hampshire, England, in 1844, where he was president, but this new community also failed. Many such have been put in practice, but the doctrine of having "all things common" (Acts iv, 32) has not seemed to succeed.

THE DOCTORS. The Doctor, a romance by Robert Southey. The Doctor's name is Dove, and his horse, "Nobbs."

The Admirable Doctor—Roger Bacon (1214–1292).
The Angelic Doctor—Thomas Aquinas (1224–1274.)
The Authentic Doctor—Gregory of Rimini (–1357).
The Collected Doctor—Lardolpho Caraccioli ( ).
The Divine Doctor—Jean Ruysbroek (1294–1381).
The Dulcifluous Doctor—Antonio Andreas (–1320).
The Ecstatic Doctor—Jean Ruysbroek (1294–1381).
The Eloquent Doctor—Peter Aureolus, archbishop of Aix, (1300?).
The Evangelical Doctor—John Wycliffe (1324–1384).
The Good Doctor—Walter Brinkel (1363-1429).
The Illuminated Doctor—Raymond Lully (1235–1315).
The Invincible Doctor—William Occam (1276–1347).
The Irrefragable Doctor—Alexander Hales (–1345).
The Mellifluous Doctor—St. Bernard (1091–1153).
The Most Christian Doctor—Jean de Gerson (1363–1429).
The Most Famous Doctor—Innocent V (1225-1276).
The Most Methodical Doctor—John Bassol (–1347).
The Most Profound Doctor—Ægidus de Columna (–1316).
The Most Resolute Doctor—Durand de St. Pourçain 1267–1332).
The Perspicuous Doctor—Walter Burley (–1300 ?).
The Profitable Doctor—Nicholas Bonet (-1360).
The Profound Doctor—Thomas Bradwardine (–1349).
The Resolute Doctor—John Baconsthorp (-1364).
The Scholastic Doctor—Anslem of Laon (1050–1117).
The Seraphic Doctor—St. Bonaventura (1221–1274).
The Singular Doctor—William Occam (1276–1347).
The Solemn Doctor—Henry Goethals (1227–1293).
The Solid Doctor—Richard Middleton (–1304).
The Sublime Doctor—John Tauler (1290-1361).
The Subtle Doctor—Duns Sdotus (1265–1308).
The Theological Doctor—Matthieu N. de Clemenges (1360-1440).
The Thorough Doctor—William Varro (–1300?).
The Universal Doctor—Alain de Lille (1114–1203).
The Universal Doctor—Thomas Aquinas (1224–1274).
The Venerable Doctor—William de Champeaux (–1126).
The Well-founded Doctor—Ægidus Romanus—(-1316).
The Wise Doctor—John Herman Wessel (1409-1489).
The Wonderful Doctor—Roger Bacon (1314-1292).

The Doctors of the Church—St. Athanasius, St. Basil, St. Gregory of Nyssa, and St John Chrysostom—recognized by the Greek church.

The Doctors of the Church—St. Augustine, St. Jerome, St. Ambrose, and St. Gregory the Great—recognized by the Latin church.

ATHBASH ALPHABET. Mr. de Bunsen, in his essay on "Antediluvian Legends," speaks of a "Atbash Alphabet" (Vol. XIII, p. 273). Will you please give us some light on the subject? INQUIRER.

Athbash is a term for a principle of the commutation and a combination of the Hebrew alphabet. In the athbash alphabet the letters are mutually interchanged by pairs; but every pair consists of a letter from each end of the alphabet, in regular succession. Thus, as the technical term athbash shows, Aleph and Tau, Beth and Schin are interchangeable; and so on throughout the whole alphabet, giving twenty-two pairs. By writing the Hebrew alphabet twice in two parallel lines, but the second time in inverse order, the two letters which form every pair will then stand in perpendicular lines. This system is remarkable on account of Jerome having so confidently applied the athbash alphabet to the word "Sheshak" (Jeremiah xxv, 26). He then compounds the same system of commutation as this athbash to other words. Without giving his method this name and without adducing any higher authority for assuming this mode of commutation, the fact that it was customary to learn the alphabets directly through first; and then by way of insuring accuracy, he repeated it by taking a letter from each end alternately.

Hottinger possessed an entire Pentateuch explained on the principle of athbash.

There is also another system, called "Albam," which is only a modification of the preceding; for in it the alphabet is divided into halves, and one portion placed over the other, in the natural order, and the eleven pairs are formed out of those letters which would then stand in a row together. All these methods belong to that branch of the Kabbala called commutation. The several series obtain their names from the first two specimen pairs of letters which indicate the interchange. The following are taken from Ginsburg's "Kabbalah" (p. 55), as there given in English:

1 Albath, 2 Abgath, 3 Agbath, 4 Adbag, 5 Ahdad, 6 Avba, 7 Azbav, 8 Achbaz, 9 Atbach, 10 Aibat, 11 Achbi, 12 Albach, 13 Ambal, 14 Anbam, 15 Asban, 16 Aabas, 17 Afba, 18 Azbaf, 19 Akbaz, 20 Arbak, 21 Ashbah, 22 Athbash. Two others are sometimes added: 23 Abgad, 24 Albam.

Besides these the Kabbalah sees a recondite sense in the letter-forms.

AN OLD PROPHECY. The following prophecy is taken from an old almanac, dated 1755, edited by Nathaniel Ames, of Dedham, Mass.:

"There lie buried in all this vast region materials for all the art and ingenuity of man to work upon; treasures of immense worth, concealed from the poor, ignorant, aboriginal natives. The curious have observed that the progress of human literature, like the sun, is from the east to the west; thus it has traveled through Asia and Europe, and now has arrived at the eastern shore of America. As the celestial light of the Gospel was directed here by the finger of God, it will doubtless drive the long, long night of heathenish darkness from America. So arts and science will change the face of nature in their tour from hence over the Appalachian Mountains to the western ocean; and as they march through the vast desert, the residence of wild beasts will be broken up and their wild howls cease forever, instead of which the stones and trees will dance together at the music of Orpheus, the rocks will disclose their hidden gems, and the inestimable treasures of gold and silver be broken. Huge mountains of ore will be discovered, and vast stores reserved for future generations. This metal, more useful than gold and silver, will employ millions of hands, not only to form the martial sword and peaceful share alternately, but an infinity of utensils, improved in the exercise of art and handicraft among men. Nature through all her works has stamped authority on this law, namely, 'that all fit matter shall be improved to its best purpose.' Shall not, then, those vast quarries that teem with mechanic stones, those for structure be piled into great cities, and those for sculpture in statues to perpetuate the honor of renowned heroes, even those who shall now save their country? Oh! ye unborn inhabitants of America, should this page escape its destined conflagration, at the year's end, and those alphabetic letters remain legible, when your eyes behold the sun after he has rolled the seasons round for a century to come, you will know that in Anno Domini 1755, we dreamed of your times."

SIXES AND SEVENS. There is an old quartrain which forewarns one of years containing a 6 or a 7.

Past years with their dates of ominous figures,
Saw most men's affairs all at sixes and sevens;
While this seems to threaten the law and its rigors,
But from dread six and seven, oh protect us, kind heavens!

Youths who would senior wranglers be
Must drink the juice distilled from tea;
Burn midnight oil from month to month,
Raising binomials to the $(n+1)$*th.*

THE GOLDEN RULE. Greek and Roman sages taught the Golden Rule. Isocrates said, "Be such a son to your parents as you would desire your sons to be to you." "Be such judges to me as ye would think best to have yourselves." "What you would be angry to suffer from others that do not to others."

Aristotle being asked how he should behave to his friends, said, "As we should desire them to behave to us."

Pointing out the easiest way to confer a benefit. Seneca said, "Give just as we should prefer to receive."

To enjoy and keep our friends, Epictetus said, "We must treat them just as we wish them to treat us."

Hillel taught the Golden Rule in its negative form. This learned Jewish Rabbi flourished about 50 B. C. An inquirer went to him and asked to be taught the the law in a few brief words. The Rabbi said. "Whatsoever thou wouldst that men should do to thee, that do thou to them."

Confucius taught the Golden Rule. We find it repeatedly in the *Analects*, the *Doctrine of the Mean* and the *Great Learning*. Tsze-kung once asked him if there was one word that would serve as a rule of conduct for all of life; Confucius replied, "Is not *Reciprocity* such a word? What you do not want done to yourself, do not do to others." The rule had for him not only a negative, but also a positive form. "He was unable," he said, "to take the initiative in serving his father as he would require his son to serve him; and so of the other relations between ruler and minister, elder brother and younger, friend and friend."

Lao-tsze taught to return good for evil. He said, "It is the way of Tao (Reason) to recompense injury with kindnes." The sentiment about returning good for evil was new in China, says Prof. James Legge, and originated with Lao-tsze. This sage was contemporary with Confucius.

Jesus taught the Golden Rule emphatically and comprehensively. He said, "All things whatsoever that men should do to you, do ye even so to them."

Buddha taught universal love. His disciple was to "let his mind pervade the whole wide world, above, below, around, and everywhere, with heart of love, far-reaching, grown great, and beyond measure." "This love enfolds in its ample embrace not only the brethren and sisters of the new faith, not only our neighbors, but every being that has life. As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate goodwill without measure toward all beings, and unhindered love and friendliness toward the whole world."

22 Rules Regarding the Will from Hermes.

" WILL AND HAVE."

1. Life with its innumerable trials has for its aim, in the order of eternal Wisdom, the training of the Will. To will not and to act not, is as fatal to man as to do evil. Man ought, like God, to work without ceasing.

2. It is through the Will that the intelligence sees fit to display itself in the phases of life. If the Will is sacred, the perception is just.

3. To affirm that which is true, and to will that which is just, is to create. To affirm and to will the contrary, is to destroy.

4. When man has discovered Truth and wills to work justice, nothing resists him.

5. In order to affirm whether a man is, or has been happy, or unhappy, discover the direction which his will pursues.

6. A chain of flowers is more difficult to break in pieces than a chain of iron.

7. The will of the just man is the image of the will of God, and is a measure which fortifies itself; it commands in emergencies.

8. Intelligences whose wills are unbalanced are like the abortions of Nature.

9. Accept relative evil as a means of arriving at absolute good, will it not and never commit it.

10. In order to acquire the faculty of always commanding yourself, it is necessary that you will with patience for a length of time.

11. Brave the lion, and the lion will be afraid of you. Know how to govern sorrow, and sorrow will change to happiness.

12. Anticipate death by devotion. This is not suicide, it is the apotheosis of a sublime will and the prize of the possession of eternal life.

13. To pass thy lifetime in willing and seeking for perishable goods, is to dedicate yourself to the eternity of death.

14. To wish good with violence is as unjust as to will evil. Violence creates disorder, and disorder is the foundation of all evil.

15. To will evil is to enslave thyself to death. A perverse will is the commencement of suicide.

16. To suffer is to work. All sorrow, accept in obedience and resignation is accomplished progress.

17. The more the will surmounts obstacles, the more it gains in power. Hope may then unite itself unceasingly to faith.

18. Fear is but indolence of will. Peril frightens only premature natures.

19. Light is an electric fire placed by Nature at the service of the Will. It illuminates those who know how to use it; it crushes those who abuse it.

20. Every will that strives against the Divine decrees is reproved by eternal Judgment.

21. When we create phantoms, we bring forth vampires. Whosoever gives himself up to error becomes a prey.

22. The Empire of the World appertains to the Empire of the Light, and the Empire of the Light is the Throne of the Will. Thus. n a measure, as man perfects his Will he may arrive at seeing everything ; that is to say, at knowing everything within an infinite extensible circle. Happiness is for him the fruit of the knowledge symbolized by the central tree of Eden. But God permits not the gathering of this fruit unless a man is complete master of himself, and can approach it without covetousness.

JERUSALEM—NAME. I suspect that the true derivation of Jerusalem is *Ero-shel-em*, "the city of the Storm-God." One of the names or titles of this God is Didu or Dud, a name which is almost identical in form with the name David. Thus David was not really giving the city a new name but changing the meaning of the old one, as though he had said, "This city of Dud (the Storm-God) shall now be called the City of David" (II Samuel v, 6-9). — *Edward G. King* in "Akkadian Genesis."

"There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within."—*Victor Hugo.*

"There is nothing in the Macrocosm of Nature that is not contained in Man, because Man and Nature are essentially one, and a Man who is conscious of being one with Nature will know everything in Nature if he knows only himself."—*Paracelsus.*

"The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar; for the pleasure arising from them is genuine, incorruptible, and divine."—*Pythagoras.*

ASTRONOMICAL QUESTIONS. Orson Pratt, Senior, in his work, "Key to the Universe," says, in the preface, astronomical science, in its present advanced condition, needs a theory which will answer, as far as possible, the following reasonable questions :

1. Why are the orbital motions of planets, asteroids and satellites, in the solar system, in one general direction, namely, from west to east, instead of moving indiscriminately in all directions ?

2. Why do planetary bodies rotate upon their respective axes ? Why do they rotate from west to east, instead of the contrary direction ? Is there any law governing their diurnal periods ?

3. Why do the eccentricities of the planetary orbits differ ? Why do the orbits so closely approximate circular forms ? Will they eventually become circular ? Were they once greatly elongated, like those of comets ?

4. Why are the planes of planetary orbits confined within the narrow limits of the zodiac ? Why are they slightly inclined to each other ? Will they ever become coincident ? Did their inclinations ever have a far greater range than they now have ? Did any of the planets ever revolve in retrograde orbits ?

5. Why do not the planes of diurnal rotations coincide with the respective orbital planes ? Did these planes ever coincide ? If so, are there any causes which will compel them into a future coincidence ?

6. If the satellites of Uranus were originally detached from the primary by rotation and condensation, according to the prevailing hypothesis, why have they a retrograde motion in their orbits, contrary to that of all others in the system ?

7. If the Nebula Hypothesis be true, how is it possible for the inner satellite of Mars to revolve around its primary three times while the planet rotates but once ?

8. Observation seems to indicate, that there is an intra-Mercurial planet, so near the sun, as to have a period less than the solar rotation ; how can this be possible, if the theory of La Place (Nebula Hypothesis) be true ?

9. Will cometary orbits ever be converted into those of planetary form ?

Until a theory is propounded sufficiently comprehensive to include at least partial answers to the above questions, we may consider the great science of astronomy but imperfectly developed.

SATELLITES OF JUPITER. The satellites of Jupiter offer problems of great difficulty to the mathematician who attempts to calculate the effect of their mutual attraction. The secular variations of their orbits are so rapid that the methods applied in the case of the planets cannot be applied here without material alterations. The most curious and interesting effect of their mutual attraction is a connection between the motions of the three inner satellites such as exist nowhere else in the solar system. The connection is shown by these two laws:

1. That the mean motion of the first satellite added to twice the mean motion of the third is exactly equal to three times the mean motion of the second.

2. That if to the mean longitude of the first satellite there be added twice the mean longitude of the third, and from the amount there be subtracted three times the mean longitude of the second, the difference is always 180°.

The first of these relations are shown in the following table of the mean daily motion of the satellites :

Satellite I, (Io),	in one day moves,	203°.4890
" II, (Europe),	" " " "	101°.3748
" III, (Ganymede),	" " " "	50°.3177
" IV, (Callisto),	" " " "	21°.5711
Motion of Satellite I, ...		203°.4890
Twice the motion of III, ...		100°.6352
Sum, ...		304°.1244
Three times motion of II, . . .		304°.1244

" OTUS AND EPHIALTES HELD THE CHAIN." (Vol. XIII, p. 266.) This quotation is from the *Iliad*, Bk. v, line 385. Pope's translation (v, 478) has it " Otus and Ephialtes held the chain," who guarded the dungeon which confined Mars underground " full thirteen moons." Otus and Ephialtes were twins, sons of Neptune and Iphimedia. The story says they grew up nine inches every month, and were only nine years old when they conspired with the giants to make war with the gods. Their tomb was shown in the time of Pausanias at Anthedon, in Bœotia, on the borders of Euripus. It is recorded that they established the worship of the three songsters, Melete, Mneme, and Aoide.

NORTON'S PLANETARY LAWS. 1. The axial velocities (angular) of the planets are as their diameters.

Rule I. Multiply the square root of the semi-diameter of the orbit of any planet by its orbital velocity, divide the product by the orbital velocity of any other planet, the quotient will be the square root of the semi-diameter of the orbit of the second planet.

Rule II. If the orbital velocity of a planet be multiplied by the square root of the semi-diameter of the planet's orbit, the result will be, in the case of every planet, the same sum in millions, differing below from discrepancies between authorities.

2. The orbital velocity of the planets is inversely as the square root of the semi-diameter of their orbits. Now it will be remembered that "the intensity of Light diminishes inversely as the square of the distance." Clearly, then, if the preceding statement be correct, the cause of the orbital motion must be *Light.—Norton's Numerical Basis of the Solar System.*

"IT RAINS," "IT HAILS," "IT STORMS." (Vol. XIII, p. 266.) William B. Greene, in his tract on "New England Transcendentalism," inscribed to Ralph Waldo Emerson, says: "A friend once told me, while we watched large flakes of snow as they were slowly falling, that, could we attain to the right spiritual attitude, we should be able to look on outward nature, and say, '*I* snow, *I* rain.' He says that in the eighth number of *The Dial* there is a beautiful poem touching upon this theory.

ANCUS AND NUMA. (Vol. XIII, p. 266.) Ancus Marcius was the fourth king of Rome. He was son of Numa Marcius (third king of Rome) and Pompilia, daughter of Numa Pompilius, the second king who succeeded Romulus. The history of their reigns is too long to be given here, but can be found in Gibbons' "Rise and Fall of the Roman Empire," or an epitome may be found in the many encyclopædias and school histories.

"Who art thou? Whence hast thou come? Whither art thou bound? If thou failest to find out these, thou wilt have to go the rounds till eternity."—*Naval.*

"He who lives in life as if he were in eternity, and in eternity as if he were in life, is free."—*Bœhme.*

"To the selfish and godless no secrets will be revealed."—*Bœhme.*

KEPLER'S LAWS. Sydney Laidlaw says it would be interesting to see the original phraseology of Kepler's Laws, for no laws can have been so many times transformed as they have been, his second law having undergone the greatest change, if not the most frequent, in the English language, and sometimes the explanation and illustration which follow are the only means of understanding it, although the law may be simple enough in itself. He then gives the three laws as stated by a Dr Ball, and also an *old form* of the second law :

First Law. The path of a planet round the Sun is an ellipse, in one focus of which the center of the Sun is situated.

Second Law. In the motion of a planet round the Sun, the radius vector, drawn from the center of the Sun, sweeps over equal areas in equal times.

Third Law. The squares of the periodic times of two planets have the same ratio as the cubes of their mean distances from the Sun.

Second Law (an old form). The velocity of a planet around the Sun is such that if a line connected its center with the center of the Sun it would describe equal areas of angles in equal times.

We will here give the third law as stated by other writers on this subject :

If the squares of the times of revolution of the planets round the Sun be divided by the cubes of their mean distances, the quotients will be the same for all the planets. — *Lockyer's Elementary Lessons in Astronomy.*

The squares of the periodic times of any two planets are to each other in the same proportion as the cubes of their mean distances from the Sun. — *Herschel's Treatise on Astronomy.*

As the cube of the radius of a senior planet's orbit is to the cube of the radius of a junior planet's orbit, so is the square of the given senior planet's periodic time to the square of the given junior planet's periodic time.

The ratio of a senior planet's orbit to a junior planet's orbit is equal to the square of the ratio of the junior planet's orbital motion to the senior planet's orbital motion.

Conversely. The square root of the ratio of a senior planet's orbit to a junior planet's orbit is equal to the ratio of the junior planet's orbital motion to the senior planet's orbital motion. — *Stearns's Pericosmic Theory.*

ASTEROIDS—NAMES. (Vol. XII, p. 213.) Names have been assigned to a few of the planetoids unnamed since the tables already published. All have received names up to 317.

218	Magdalena.	384	Burdigala.
319	Leona.	392	Wilhelmina.
331	Etheridgea.	401	Ottilia.
336	Lacadiera.		

Upwards of 400 planetoids are now known to exist between the orbits of Mars and Jupiter ; 370 of the 400 have thus received their distinguishing names. Ceres, Pallas, Juno, and Vesta are the first four planetoids of the group, and they are numbered in their order of discovery, 1801, 1802, 1804, 1807 (1, 2, 3, 4). The time of the revolution of each is now known, and is in years, 460, 461, 436, 363 ; but to determine the diameters of these small bodies is a more difficult problem. This will be better understood when it is known an object at the great distance of Ceres that a tenth of a second of arc corresponds to 125 miles. The diameters of these four are given in Chamber's " Handbook of Astronomy " on the authority of Goddard and Hind, as follows :

Ceres 196 miles, Pallas 171 miles, Juno 124 miles, Vesta 214 miles.

In 1894, E. E. Barnard, by the aid of the 36-inch of the Lick carefully measured the diameters of these bodies with the following results :

Ceres 520 miles, Pallas 174 miles, Juno 130 miles, Vesta 241 miles.

SECOND ROTATION OF THE EARTH. The so-called " second rotation of the earth " is an expression said to have been first used by Captain Alfred W. Drayson, author of " The Earth We Inhabit ; Its Past, Present, and Future," London, 1859, which he claimed to be his discovery. Briefly in his own words, it is as follows :

" The movement of the earth hitherto vaguely and incorrectly described as a conical movement of the axis around the pole of the ecliptic as a center, proves to be a second rotation of the earth, which causes the two half-axes of the Earth to describe cones during about 31,600 years. The poles of the second rotation are now 29° 25′ 47″ from the poles of daily rotation, and hence, under present conditions, there would be a variation of 12° in the extent of the Arctic circles during such second rotation."—*The New Science Review*, Vol. I, No. 1. July, 1894, p. 7.

Mathematical astronomers claim that there is no such movement.

The Homeric Club Library.

The Homeric Club, Manchester, N. H., was organized April 24, 1891, that date being the 3075th anniversary of the taking of Troy. Chronologists differ somewhat as to the exact date. (See N. AND Q., Vol. XII, p. 196.) The following bibliography contains the works on the Homeric subject-matter in the library of the president and secretary. Bound volumes, 112; pamphlets, 16. Total, 128.

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ILIAD.

Barter, W. G. T.,*	1854	Graduate of Oxford,	1825
Blackie, John Stuart,*	1866	Howland, George, (Bk.I-VI),	1889
Bryant, W. C.,*	1870	Keep, R. P. (Bk. I-III.),	1888
Chapman, George,*	1843	Lang, Leaf, and Myers,	1889
Cochrane, James Inglis,*	1867	Merivale, George,	1869
Dart, J. Henry,	1865	Munro, D. B, (Text),*	1884
Derby (Earl of), Edward,	1865	Newman, Francis W.,	1871
Dryden, John, (Bk. I),*	1845	Norgate. T. S.,*	1864
Felton, Cornelius C., (Text),	1869	Paley, F. A. (Bk. I-XII.),	1866

ODYSSEY.

Butcher and Lang,	1882	Merry, W. W., (Text),*	1887
Collins, W. Lucas,*	1870	Musgrave, George,	1869
Cowper, William,	1843	Palmer, George H.,	1891

ILIAD AND ODYSSEY.

Bæumleiu, G., Ilias (Text)*,	1854	Hobbes, Thomas,	1686
Brandreth, T. S.,	1846	Pope, Alexander, (Boston),	1825
Buckley, Theodore A.,	1884	Pope, Alexander, (London)	1872
Cowper, William,	1792	Owen, John J., (Text),	1869

Quotations and Authors in Vol. XIII. 1895.

According to Justice, the nature of this universe is in all things alike. *Pythagoras.*

A chronicle of strange, sacred, secret, and forgotten things. *Shelley.*
All that ever came before me are thieves and robbers. *Enoch.*
All things were made out of one Godhead in three names. *Timotheus.*
All things ye would that man should do to you, do you even so to them. *Jesus.*
And the DESIRE of all nations shall come. *Haggai.*
And the Devil came also with his brothers (Arabic version). *Job.*
And they laughed him to scorn. *Gospels.*
A prophet is not without honor, save in his own country. *Jesus.*
A sublime Soul can arise to all kinds of greatness. *Schiller.*
Behave to your friends as you would desire them to behave to you. *Aristotle.*
Be not weary in well-doing. *Paul.*
Be such a son to your parents as you would have your sons be to you.
Difficult it is to find the Father and Creator of the universe. *Plato.*
{ Emanation was the genius of the old cosmogony. / Evolution is the genius of the nebula hypothesis. } *J. P. Lesley.*
Essence is that without which a particular thing cannot be what it is. *William B. Greene.*
Except ye make the right-hand as the left, ye shall not know God. *Jesus.*
Extol Him that rideth upon the heavens by his name JAH. *Psalms.*
Forbear to burn this house ; it was the dwelling of Pindar. (*Over Pindar's Door.*)
Everything harmonizes with me which is harmonious to Thee. *Marcus Aurelius.*
Give just as you would prefer to receive. *Seneca.*
God has given you the stars to be guides in the dark by sea and land. *The Koran.*
God has made the heavens and the earth by the Principle. *St. Peter.*
God in his Body resembles Light ; in his Soul, Truth. *Zoroaster.*
God is eternal, indivisible, and the most unlike to everything. *Zoroaster.*
God is the life of all things in conception. *Legal Allegories.*
God resembles a triangle, which has three sides equal. *Plato.*
{ Great is the mystery of godliness ; God was manifest in the flesh. / Great is the mystery of godliness ; which was manifest in the flesh. } *Paul*
He who dares to assert the I may calmly wait. *Helen Wilmans.*
{ He who knows others is learned ; / He who knows himself is enlightened. } *Lao Tsze.*

He who knows many things, knows nothing ;
He who knows the One, knows All. *Parcelsus.*

He who lives in life as if he were in eternity, is free. *Bœhme.*

He who through knowledge lifts humanity is a saviour of the world. *Bryan.*

Him, which is, and which was, and which is to come. *Apocalypse.*

History is, after all, the crystallization of popular beliefs. *Lincoln.*

How art thou fallen from heaven, O Lucifer, son of the morning. *Isaiah.*

How can I resist a goddess whom Jupiter himself obeys ? *Euripides.*

I am he who partaketh of all worship ; I am their reward. *Bhav. Gita.*

I am struggling to liberate the Divinity within me. *Plotinos.*

I am the owner of the sphere, of the seven stars and solar year. *Ralph Waldo Emerson.*

I doubt not through the ages one increasing purpose runs. *Tennyson.*

I have learned much from my masters, but from my associates more. *Simeon ben Zoma.*

I, if I be lifted up from the earth, will draw all unto me. *Zoroaster.*

I, if I be lifted up from the earth, will draw all *men* unto me. *Jesus.*

In order, next to the Divine Mind, I, Psyche, dwell, animating all. *Zoroaster.*

Invoke not the self-conspicuous things of nature. *Zoroaster.*

Is not RECIPROCITY a word for the rule of the conduct of life ? *Confucius.*

It is the way of Tao (Reason) to recompense injury with kindness. *Lao-Tsze.*

It becomes thee to hasten to the light and rays of the Father.
From whence was sent to thee a soul, endued with much mind. *Zoroaster.*

I will hate if I can ; if not, I will love against my will. *Ovid.*

Jove is the middle and head of all things ; all things came out of Jove. *Proclos.*

Knowledge is the parent of love ; wisdom, love itself. *Hare.*

Let us adore the supremacy of that Divine Sun, the Godhead. *Vedas.*

Life is within us as the perfume in the flower ; life is eternal. *Marie.*

Life only is to be had there ; all other places are full of misery. *Sophocles.*

Life sleeps in the mineral, dreams in the flower, wakens in man. *Leibnitz.*

May Wilder's mantle fall on me. *Ethan Allen Hitchcock.*

My name is the principle and the center of all things.
My name is He who is, who is all, and who preserves all. *Ormusd.*

Nature and the whole world is whatever it contains. *Philolaus.*

Nature has cast but two men in the mould of statesmen. *G. J. Denton.*

{ No man knoweth who the Son is, but the Father; and who the } Jesus.
{ Father is, but the Son, and *he* to whom the Son will reveal *him*. }

No one shall discover the secret which is committed to me by a brother.
Taliesin.

Of a truth I perceive that God is no respecter of persons. *Peter.*
O Man, know thyself; in thee is hid the treasure of treasures. *Buford.*
Or ever the silver cord be loosed, or the golden bowl be broken.
Ecclesiastes.
Otus and Ephialtes held the chain. *Homer's Iliad.*
Our Souls become expanded by contemplation of nature's grandeur.
Heine.
Preserve your body complete; guard well your life. *Lao Tan.*
Sighing that nature formed but one such man, and broke the die.
Byron.
Socrates died like a philosopher, but Jesus Christ like a God.
Rousseau.
Tell us of the God On, which is, and never knew beginning. *Plato.*
The confidence of divinity is as divinity itself. *Benjamin Blood.*
The crucifixion of the human is the enthronement of the divine.
Christos.
Thee, I invoke, thou self created being, who gave birth to Nature.
Euripides.
The Divine Mathematician ever solves the problem (p. 35). *Leibnitz.*
The eternal man is not the real, but the real man is the Soul.
Paracelsus.
The first cause is communicated to such as approach the temple of Isis.
Plutarch.
The gods have dealt very kindly with me. *Horace.*
The greatest of all make themselves the best servants of all. *Melville.*
The highest wisdom consists in this; for man to know himself. *Alipilli.*
{ The initiated are bound to conceal the mysterious secrets. } *Clarian*
{ Learn thou that IAO is the Great God Supreme over All. } *Oracle.*
{ The intuitive faculty is a ray of the Deity, and beholds essence. } P. 35
{ The soul that follows its divine parent is therefore a wonder. }
The life of man was in the beginning of the Word. *Bœhme.*
The Lord has come from Sinai; he has appeared to us from Seir.
Moses.
The mind of the Father decreed that all should be divided into Three.
Zoroaster.
The ploughman homeward plods his weary way. *Thomas Gray.*
The red-hot divine conception holds the first place. *Chaldæan Oracles.*
There is no better sign of a brave mind than a hard hand.
Shakespeare.
The secret of immortality is the generation of the Gods. *Westcott.*

{ The righteous shall inherit the land, and dwell therein forever. | *Bible*
{ My servants, the righteous, shall inherit the earth. *The Koran.* |

The softest spot in a man's heart is the love of his mother.
S. Baring-Gould.

The Soul is a temple ; God is silently building it by night and day.
Beecher.

The Soul, like the body, lives by what it feeds on. *J. G. Holland.*
The soul remains immortal and is mistress of life. *Zoroaster.*
The Supreme Being of heaven is Zeus, for he gives life to all. *Hermes.*
The truth ye shall know by this token : that it will solve many riddles.
Ralph Waldo Emerson.
The way to the knowledge of the divine nature is extremely rugged.
Porphyry.
The world knows nothing of its greatest men. *Henry Taylor.*
Tired Nature's sweet restorer, balmy sleep. *Young*
To the selfish and godless no secrets will be revealed. *Bœhme.*
Two shall be born the whole wide world apart. *Susan M. Spaulding.*
Up the high hill he heaves a huge round stone. (*Pope*) *Odyssey.*
We are now a type of all things ; thus far the columns are made firm.
Rabbi Simon.
We must treat our friends just as we wish them to treat us. *Epictetus.*
What do I see in nature? God—God everywhere, God alone. *Fénelon.*
Whatever had no beginning may be confident of no end. *T. Browne.*
Within this awful volume lies the mystery of mysteries. *Byron.*

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{ Would you be a Demon, then decompose the God, } . 92

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